



TO THE RIGHT HONOVABLE,

ROBERT, Lord RICH, Baron
of Lecz, and Earle of
Warwick.

SIR,

THe last yeare, when the heavy
hand of the righteous Lord lay
upon this Land and other parts
of the Christian World, mani-
fested by the three arrowes of
his anger, *Plague, Famine and*
Sword, just cause was given to
enquire after such means as might cure the wounds
that were made by them, and move the Lord to
with-hold his hand from shooting abroad any more
of them.

Upon enquiry there was found in Gods Word
(*the treasure wherein all the treasures of wisdom and
knowledge are hid*) fit remedies for all those ma-
ladies.

*Treſaurus ille in
quo ſunt omnes
theſauri ſapientie
& ſcientie
abſconditi eſt
ſ. Scriptura.
Hier. Com-
ment. in Mat.
13. l. 2.*

The Epistle Dedicatorie.

There we find (*Numb. 16. 45, &c.*) that *Moses* and *Aaron* applied such *A Plaster for the Plague*, as healed that disease : And that *David* (*2 Sam. 21. 1.*) tooke such a course for removing a *Famine*, as did the deed : And that the said *Moses* and *Ioshua* (*Exod. 17. 8, &c.*) in such a manner resisted an infesting enemy, as they became *Conquerors*.

All these meanes have beene set out in severall *Treatises*. Whether they were well used, and whether upon the right use of them the foresaid judgments have been removed, or no, he that knoweth the grounds and reasons of all things that fall out, best knoweth.

But certen it is that the three mentioned arrowes have either beene with-held and put up into the Lords quiver, or els shot out against the enemies of Gods Church.

Our land is healed of the *Pestilence*.

Fat kine of *Plenty* have devoured the leane kine of *Famine*.

The Professours of the reformed Religion in *France* have *Peace* and *Rest*.

Most seasonable *succour* is afforded to the oppressed *Churches* in *Germany*. They that first tooke up the sword have perished by the sword.

Thus the Lord hath turned our mourning into dancing, and put off our sack-cloth, and girded us with gladnesse: to the end that our glory may sing praise to him, and not be silent.

What Christian heart is not affected herewith?

All that know your Honour know how you stand affected to Gods Church. You count it
your

The Epistle Dedicatorie.

your honour any way to honour her.

Witnesse your diligent frequenting her Assemblies, and presenting your selfe in her Courts: Your conscionable observance of all her ordinances: your good respect to her Ministers: your faithfull discharge of that trust which by the divine Providence is committed to you for presenting faithfull Ministers to her people. Many humble petitions are in this respect daily put up at the throne of grace on your behalfe. Many sacrifices of praise are offered up to the divine Majesty for you. Ministers and people blesse you, and blesse the Lord for you. So as, your administration of this service not onely refresheth the Soules of the Saints, but is abundant also by many thanksgivings unto God. He therefore that hath said it, will assuredly performe it, *Them that honour me, will I honour.*

Neither is your entire affection so restrained to this flourishing part of the Church whereof you are in speciall manner a particular member, but it is extended to her in every place.

Your endeavour hath not beene wanting to the enlargement of her bounds.

You every way sympathize with her.

Her oppressions presse heavy upon your soule.

Her deliverances revive your spirit.

In consideration hereof, the same hand that in the enemies insultations over the oppressed Churches presented to your Honour *The Churches Conquest*, wherein were set out most soveraigne meanes prescribed by God himselfe, and to good purpose practised by those that were therein guided by the di-

The Epistle Dedicatorie.

vine Spirit, for obtaining Conquest and rest to the Church: the same hand doth now present to the same *Patron, The Saints Sacrifice*, wherein out of the fore-mentioned treasure of Gods Word divine directions are collected for rendring due praises to him who in due season delivereth his out of desperate distresses.

Accept, my good Lord, this testimony of that high esteeme which he hath of your Lordship, who in regard of that respect you beare and shew to God himselfe, to his Ministers and Saints, humbly and heartily supplicateth the divine Majesty for all needfull blessings ever to rest on your honours person, on your honourable consort, on your noble offspring, on your whole family, and on all your affaires; and professeth to continue in Gods Court

Your Honours Remembrancer,

WILLIAM GOUGE.



TO THE RIGHT
HONOURABLE, RIGHT
Worshipfull, and other my beloved
Parishioners, Inhabitants of Blacke-

Friers LONDON, sufficient

Grace here, perfect Glory
hereafter.

Right Honourable,
Right Worshipfull,
Beloved.



Now entirely my heart stands towards you, the Searcher of hearts knoweth: so also doth that spirit which is in me: but for manifestation hereof meanes must be used.

I am confident that you yourselves will beare me witnesse that for these foure and twenty yeares my outward conversation among you hath given some evidence of the entirenesse of my affection towards you.

That others may know what I know you know hereof, others, I say, both neare and farre off, even further off then in person I am ever like to be, and that not onely in this present age so long as we shall remaine knit together by so neare and firme a bond of relation, as Pastor and People, but also in future ages (if at least my published Meditations shall come to future ages) I have presented to you in speciall manner all the treatises that by me have beene set out to the publike view of all: and that on no by-respect to my selfe, at which I never had cause to aime: but onely on that due respect I owe to you by vertue of the fore-said relation.

Yours I am. And I desire to shew my selfe yours every way that I can.

Concerning this present Treatise, The Saints Sacrifice, I began to draw my meditations thereunto upon that extraordinary and admirable (if not miraculous) removall of the plague which happened in the first yeare of our now Sovereigne Lord King CHARLES. In the beginning therefore of this Treatise (§.3.) you may observe a particular application of the generall doctrine of praising God, to that speciall instance of Gods singular mercy in so speedy and so full a deliverance of us from so infectious and farre-spreading sicknesse.

But the Sommer being then spent, and that vacation time gone (which is the onely time that I can get free from such incumbrances as afford leisure little enough, if not too little for my publike ministry) In the yeares following, rumours of the Churches desolations thorow the might and malice, insolency and cruelty of her enemies in Germany, France, and other places, were brought to our eares, as the dolefull newes of the losse of Iobs cattell, servants,
and

and children, one upon the necke of another. And in the
yeare 1630 the plague so began againe to increase, as ano-
ther great plague was feared. It hovered over the city all
the Sommer and Autumne of that yeare: there died
thereof in LONDON and in the parishes adjoyning 1317.
and that yeare burials increased more then ordinary, 1783
besides the five that died in White-Fryers of the plague,
and were reckoned in no parish.

Cambridge also was much infected with the sicknesse
the same yeare, and sundry other great and populous
townes in the country.

Corn also then rose to a very high rate, and so continu-
ed till harvest 1631.

These judgements so following one upon another like
wave upon wave, turned the course of my meditations
from that gratulatory Psalme, to such Scriptures as affor-
ded fit remedies for removing the fore-said judgements,
and occasioned the Treatises of Gods three Arrowes.

But that God who delighteth in mercy, and to whom
judgement is a strange worke, hath so removed all the
fore-said Iudgements, that there is now as just occasion for
publishing The Saints Sacrifice, as there was before of
setting out Gods three Arrowes.

While the judgements lay heavy on us and others, in-
stant and earnest prayer was made for the removall there-
of. Now that our prayers are heard, should we not re-
turne what he requires that hath granted our desires? If
thou be ungratefull, having what thou wilt, well
maist thou be what thou wilt not.

To stirre up mine owne soule, and the soules of others to
endeavour with our uttermost power to render to him who
hath beene so gracious to us, that which is most due, all pos-
sible

Si ingratus es
in eo quod esse
vis, iure cog-
tis esse quod
non vis. Aug. de
lib. arbit. l. 3. c. 5

fible praise; and to stirre us up to continue our humble and hearty deuotions to the high, mighty, wise, and mercifull Lord for continuing his fauour to his Churches, and for establishing perpetuall peace and rest to them, this Saints Sacrifice is here published. Whereunto I was in a private and particular respect the rather moved, by reason of a more then ordinary recovery which the Lord was pleased to vouchsafe to his poore and unworthy servant in August. 1630. who hath, in regard of the dangerous disease and unexpected recovery, cause to say, The sorrowes of death compassed me, but it was the Lords pleasure to deliver me.

O my Parishioners, and other People of God, let us meditate ourselues alone, and conferre one with another about the gracious and wondrous works of the Lord in these our dayes, and whet one anothers spirits, and incite our soules to praise the Lord, that it may neuer repent him of any kindnesse that he hath shewed, or yet further intendeth to us. Praise the Lord, O ye his Saints. Let this Sacrifice of Saints be daily offered up by you in particular, together with

Black-Friers,
LONDON,
14. Febr. 1631

The Builder-up of your Soules,

WILLIAM GOUGE.



A Table of the principall Points
handed in The Saints Sacrifice, on
PSAL. CXVI.

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PSAL. CXVI.

1 **I** Lovethe LORD, because he hath heard
my voice, and my supplication.

2 Because he hath inclined his eare unto me:
therefore will I call upon him as long as I
live.

3 The sorrowes of death compassed me, and the
paines of hell got hold upon me: I found trouble and
sorrow.

4 Then called I upon the name of the LORD;
O LORD, I beseech thee deliver my soule.

5 Gracious is the LORD and righteous:
yea our God is mercifull.

6 The LORD preserveth the simple: I was
brought low, and he helped me.

7 Returne unto thy rest, O my soule: for the
LORD hath dealt bountifully with thee.

8 For thou hast delivered my soule from death,
mine eyes from teares, and my feet from falling.

9 I will walke before the LORD; in the land
of the living.

10 I beleevd, therefore have I spoken: I was greatly afflicted.

11 I said in my haste: All men are lyars.

12 What shall I render unto the LORD: for all his benefits towards me?

13 I will take the cup of salvation: and call upon the name of the LORD:

14 I will pay my vowes unto the LORD: now in the presence of all his people.

15 Precious in the sight of the LORD, is the death of his Saints:

16 O LORD, truly, I am thy servant, I am thy servant, and the sonne of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving: and will call upon the name of the LORD.

18 I will pay my vowes unto the LORD: now in the presence of all his people:

19 In the courts of the LORDS house; in the midst of thee, O Ierusalem. Praise ye the LORD.



THE
 SAINTS
 SACRIFICE,
 OR,
 A COMMENTARY
 on the whole CXVI.
 PSALME.

§. 1. *Of the Author, Occasion, and Matter of
 the Psalm.*



His Psalm is a *Gratulatory Psalm*.
 Therein the Psalmist giveth so-
 lemne thanks to God for a great
 deliverance from a deadly danger.
 By the kind of danger, and deli-
 verance, it may be supposed that
David was the Inditer of this
 Psalm: and that the Danger, and
 Deliverance whereunto he hath relation, are those that are
 B recorded

^a 1 Sam. 18. 11.
— 19. 10.

^b 1 Sam. 18. 17
^c — 25.

^d 1 Sam. 19. 1.
^e — 11.
^f — 15.

^g — 20, 21.

^h — 22.

ⁱ 1 Sam. 23. 8.

^k — 25.

^l — 24.

^m — 26.

1 Sam. 23. 14.

*In fine mentio fit
urbis Hierosoly-
mae, qua tempore
Saulis nondum
condita fuit.
Moller, Arg in
hunc Psalm.*

recorded to be in the raigne of *Saul*, who persecuted *David* even unto death. ^a Oft did that wrathfull King, when *David* was before him, cast his javelin at him to sticke him therewith even to the wall, and many other wayes did attempt to take away his life, as, ^b by sending him out against the Philistims, ^c by requiring an hundred fore-skins of the Philistims in lue of dowry, ^d by speaking to his sonne and servants to kill him, ^e by sending messengers unto his house, there to watch him and slay him, ^f by commanding his servants to bring him in his bed, when it was told that he was sick, ^g by sending messengers againe and againe to apprehend him, and ^h following after him himselfe to the company of Prophets, ⁱ by raising an army against him, and pursuing him to *Keilah*, ^k and from thence to *Maon*, and to ^l to *Engedi*, and ^m to *Ziph*, where he heard that *David* abode.

By reason of these persecutions he might well say, as is here recorded Vers. 3. *The sorrowes of death compassed me: and the paines of hell got hold upon me: I found trouble and sorrow.* And by reason of the many deliverances which the Lord gave him (for it is expressly recorded, that *God delivered not David into Sauls hands*, meaning thereby, that God by his divine Providence delivered *David* out of *Sauls* hands, and preserved him from death, which *Saul* intended against him) by reason hereof *David* might well say to God (as Vers. 8.) *Thou hast delivered my soule from death*, &c. So as it is very probable that *David* upon the foresaid deliverances penned this *Psalm*: yea the agreement of this *Psalm* both in the generall matter, and also in sundry words and phrases, with the 18th *Psalm*, which is expressly said to be made by *David* in the day that the Lord delivered him from the hand of *Saul*, doth make it more then probable, that the same deliverances moved the same Auther to pen this *Psalm* also.

Ob. *Ierusalem* was not built in *Sauls* time, whereof notwithstanding mention is made in the last Verse of this *Psalm*. Yea, the *Courts of the Lords house* are said to be in the *middlest of Ierusalem*, where neither the *Arke* nor the *Tabernacle*

Tabernacle were in *Sauls* time. Therefore deliverances from those dangers were not the occasion of this Psalm.

Ans. 1. Frequent mention is made of *Jerusalem* before *Sauls* time: so as it was then built.

2. This Psalm might be penned many yeares after those deliverances, and yet they give occasion thereto.

But because the Holy Ghost hath not by name noted the penman, nor expressed the particular danger and deliverance, I will omit all probable conjectures, and insist on such generall truths as may and must without all contradiction or question be received.

Those generall truths are these.

1. A Prophet immediately inspired and infallibly assisted by the Holy Ghost was the Author of this Psalm. For, *All Scripture is given by inspiration of God.* And, *The prophetic came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.*

Of *Jerusalem*,
see §. 113.

2 Tim. 3. 16:
2 Pet. 1. 21.

2. The Pen-man of this Psalm had beene in very great danger, even neare to death, Vers. 3, 6, 8.

3. In his danger he called upon God for help, Vers. 4.

4. He was delivered out of all his dangers, Vers. 6, 7.

5. He acknowledgeth his deliverances to be from God, Vers. 2, 8, 16.

6. He professeth Gods grace to be the ground thereof, Vers. 5, 16.

7. For the present he testifieth his true and hearty affection to God, Vers. 1.

8. For afterwards he promiseth to walke worthy of the Lord, Vers. 9, &c.

9. He is carefull to performe what he vowed in his distress, Vers. 14, 18.

10. He humbly acknowledgeth his weaknesse, Vers. 10, 11.

11. He is ready to do what he may know to be acceptable unto God, Vers. 12.

12. He faileth not to offer up praise to God, Vers. 13, 17, 19.

13. His manner of praising God is most solemn, Verſ. 18, 19.

14. He ſtirres up others alſo to praiſe the Lord, Verſ. 19.
Other particular points are here and there inſerted; but they are ſuch as may be brought to one of the forenamed heads.

§. 2. *Of the Reſolution of the Pſalme.*

THE Summe of this Pſalme is *A Gratulation for deliverance from deadly danger.*

The parts thereof are two.

I. A Declaration of the Authors preſent affection.

II. A Proteſtation for his after purpoſe.

In the former he noteth

1. How he was affected to God.

2. How God reſpected him.

His affection to God is expreſſed in the firſt claufe, *I love.*

Gods reſpect to him is more largely ſet out in the words following to the 7th. Verſe.

For, 1. It is generally propounded in the latter part of the firſt verſe, and in the ſecond verſe, and then particularly exemplified in the foure following verſes.

In the *generall* he noteth two points.

1. How Gods kindneſſe to him was maniſeſted, namely by *hearing his prayer.*

2. What uſe he made thereof, ſurely this, to *continue to call upon God*, verſ. 2.

In the *particular* exemplification he expreſſeth theſe foure points.

1. The *Danger* wherein he was, verſ. 3.

2. The *Meanes* which he uſed for deliverance, verſ. 4.

3. The *Cauſe* whereby God was moved to helpe him, verſ. 5.

4. The *Deliverance* which God gave him, verſ. 6.

II. His *Proteſtation* for his after-purpoſe hath reſpect

1. To his *Inward diſpoſition.*

2. To his *Outward conversation*.

In regard of his *Inward disposition* he professeth a quiet setting of his mind: so as it shall not be distracted with doubts and feares. Wherein we may note,

1. His *Manner* of expressing it, with a double *Apostrophe*: one to his owne soule, vers. 7. The other to God, vers. 8.

2. The *Ground* or reason thereof: and that 1. *Generally* propounded, vers. 7. 2. *Particularly* expounded, vers. 8.

In regard of his *Outward conversation*, he professeth two points.

One more generall, to *walke before the Lord*, vers. 9.

The other more particular, to *praise the Lord*, vers. 12, &c.

Betwixt these he inserteth a *Digression* which containeth a Manifestation of his { Faith, vers. 10.
Feare, vers. 11.

The other more particular duty of *praising God* is more largely insisted upon. For, it is set downe

1. By way of *Profession* in relation to himselfe.

2. By way of *Provocation* in relation to others.

His Profession is { 1. Propounded.
2. Repeated.

In his first propounding of it we must observe

1. The *Manner* of expressing it.

2. The *Matter* whereof it consisteth.

3. The *Motives* to presse it.

That *Manner* is by a Rhetoricall Communication, vers. 12.

The *Matter* is publike praise, vers. 13.

The *Motives* which he useth to presse the duty of praise are especially foure.

1. His owne voluntary bond, his vow, vers. 14.

2. Gods high account of him, and of such as he was, v. 15.

3. The relation that was betwixt God and him, vers. 16.

4. The Kindnesse which God had done to him. *Thou hast loosed my bonds.*

The *Repetition* of the Duty, and of some of the *Motives*, is set downe, vers. 17, 18. and amplified by a Description of the *Place* where it should be performed, vers. 19.

His *Provocation* of others to performe the duty is in the last words of the Psalme, *Praise ye the Lord.*

§. 3. Of * *solemne thanks to God for great deliverances.*

* See The *Whole Armour of God*, for directions about solemne thanksgiving. Treat. 3. §. 73.

Abie Psalmilla, sic publice pro bonis sibi collatis gratias Deo agit. Aug. Confess. l. 1 cap. 20.

Verf. 18, 19.

Exo. 15. 1, &c.
Iudg. 5. 1, &c.
1 Sam. 2. 1, &c.
2 Sam. 22. 1 &c.
2 Chro. 15. 9, &c.

— 30. 26.
Isa. 38. 9, &c.

Ezr. 3. 11.

Est. 9. 17.

Rev. 15. 3.

— 19. 1, &c.

* Gen. 35. 1.

Psal. 81. 1, &c.

Ren. 14. 7.

2 Chro. 20. 21.

Why extraordinary praise requisite.

* Col. 1. 10.

THE generall *Summe* and maine *Scope* of this Psalme giveth us this Instruction,

More then ordinary praise is to be given to God for more then ordinary deliverances. The distresse and danger whereof mention is made in this *Psalme* appeareth to be so deadly and desperate, as the deliverance from it must needs be more then ordinary, even almost, if not altogether miraculous. The Prophet therefore contenteth not himselfe with a sudden ejaculation of his heart; nor with a secret forme of praise betwixt God and his owne soule: nor with a more open manner of performing this duty in a private family, or among a few Saints: But after a more solemne and publique manner he performeth it, Even in the presence of all the Lords people, in the courts of the Lords house, in the midst of Jerusalem: and not only so, but also he publisheth as much to all the world, and penneth this Psalme to remaine as a record thereof to all posterity. We have not onely this and many other like patterns of other Saints guided herein by the Spirit of God, for solemne, publike, registred, and other waies extraordinary formes and manner of praising God on like occasions, but also expresse precepts of God to that purpose. The 136 Psalme was penned for this very end, to be a recorded publike forme of praising the Lord for great deliverances: and therefore it was appointed by *Iehosaphat* that good King of *Judah* to be sung after that *Iahaziel*, stirred up by the Spirit of the Lord, had assured them in the name of the Lord, that they should be delivered from their enemies.

This extraordinary manner of praising God on extraordinary occasions, is an especiall part of *walking worthy of the Lord*. It argueth our mind towards him to be answerable

ble to his mind towards us: our readinesse to blesse him, agreeable to his forwardnesse to blesse us. Such a disposition is wonderfully well pleasing to him: making him much to rejoyce in the deliverances which he giveth, and blessings which he bestoweth, and never to repent any kindnesse that he doth, whether ordinary or extraordinary. For the Holy Spirit is given to Saints, that they should be knit to God in the praises of his glory: not that God needeth the praise of any, but that the praise of God might profit them that praise him. We are Gods soile, all manner of good things positive or privitive which in any kind he bestoweth on us, are his seed: Gratefulness is the crop which he expecteth of his seed. (For, by what more sacred sacrifice can God be honoured, then by thanks?) As the husbandman is affected with a plentiful harvest answerable to his much tillage and seed, so the Lord with correspondent gratitude.

Behold here a good ground for justification of this daies solemnity. The occasion thereof is apparently more then ordinary. For, as the judgement was much more lamentable then the like judgements have beene in former ages, so the deliverance much more admirable. That pestilentious sickness wherewith this City, and other parts of this Land were visited in the first year of King James (*An. Dom. 1603.*) so exceeded all former visitations in the like kind, as it was called *the great Plague*. For, where in the year of the Lord 1562 there died of the plague 20136. and 15886. in the year 1593. in the foresaid first year of King James there died 38144. But * this year there died 54265. in London, and the liberties thereof, and the nine out-parishes that are in the suburbs. In Westminster then died 2540. * In the five parishes that are round about London, within a mile or two 6196. The totall of all are threescore three thousand and one. If the number of those who died in other places somewhat more remote from London, were added hereunto, it would be found to exceed the number of threescore and ten thousand that in *Dauids* time died of the plague. Indeed the time wherein those threescore and ten thousand

B 4

died

Spiritus sanctus sanctus datur, ut copulemur Deo in laudibus gloria ipsius: non quod Deus laude alicuius indigeat, sed quod laus Dei laudatoribus profit. Hier. Comment. l. 1. in Eph. 1. *Quod est sacratius laudis sacrificium, quam in assidue gratiarum?* Aug.

contr. adversus Leg. l. 1. c. 18.

Application of the generall point to the particular occasion.

The number of those that died of the plague.

* 1. CAROLI 1625.

* Lambeth, Newington, Stepney, Hackney, Islington,

2 Sam. 24. 15.

* Jul. 18 3583.
Aug. 4. 4517.

* Aug. 18. 1625

The decrease
of the plague
admirable.

The Wednes-
day of every
 weeke was by
publike autho-
rity set apart
for fasting
and prayer.

* The 29 of
Jan. 1. CAROLI
1625. being
the Lords Day,
was by procla-
mation enjoy-
ned to be cele-
brated with
solemne
Thanksgiving
in London &
the places ad-
jacent, and the
19. of Febr.
following in
other parts of
the Kingdome
* Isa. 38. 12.

died was much shorter, which made the plague the more fearefull for that time. But that feare was thereby the sooner removed, in that within the space of three daies the plague was stayed, and infected no longer. But with us for the space of three moneths it increased very hotly: * some weeks almost a thousand increased: so as thus weeke after weeke it did more and more affright the hearts of men: till it amounted to the number of 5205 in * one weeke. Thus we see how terrible the judgement was. The manner of removing it was as admirable. For where it was increasing nine moneths, from *November* to *August*: it so decreased as within the space of seven moneths it came to nothing. For, in the weekly bills that were given up the 8. of March 1625. not one was given up to be dead of the plague. And so fast it decreased, as there died one weeke 944. lesse, and another 1009. lesse then the weeke immediately before: whereas the greatest increase that ever was in one weeke was 934. In the time of that raging pestilence pitty and mercy was earnestly craved, and that also extraordinarily by fasting and prayer: whereunto the Lord without all question had respect. Should not now answerable thanks be given to God for a deliverance so free, so full, so speedy, from a distresse so dangerous, so deadly, so fearefull as this plague was? who could have expected such a deliverance? Now we being above hope, beyond expectation thus admirably delivered, shall not more then ordinary praise be given to him that hath delivered us? * This day is prudently and piously deputed by publike authority to this very purpose. Let us rejoyce and be glad therein. Let our rejoycing and gladnesse be spirituall in giving praises to the Lord. Rouse up your spirits to an hearty, zealous performance of this duty. This is one end why we have been delivered out of the jawes of that devouring beast, the destroying pestilence. * *For the grave cannot praise the Lord: death cannot celebrate him.* How many of our brethren and sisters that are gone downe into the pit, if they were still living, would make the Churches of God to ring againe with Gods praises?

They

a 1 Ioh 3. 11.
b — 2. 15.
See on Vers.
11 § 68.
See A Plaster
for the Plague,
§ 43.

*Igne quid utilius?
si qua tamen ure-
re tella, &c.
Ovid. Trist. 1. 2.*

Two kinds of
affections.

*Passionum velut
duces sunt Dele-
ctatio & Dolor.
Amb. de Iacob.
lib. 1. c. 2.*

1 King. 22. 8,
13, 18.

Love unites.
*Quid est amor,
nisi quodam vita-
tus aliqua copu-
lans, vel copulare
appetens, amon-
tem scilicet, &
quod amatur.
Aug. de Trin
1. 8. c. 10.*

tues. If ill used, bad; and so made like vices. Yet whether well or ill used, they retain the generall nature of affections. Love well ordered is love: and love ill ordered is love. Therefore is love, in regard of the different ordering of it, both ^a commanded and ^b forbidden. So other affections. They are therefore good servants, but bad masters. If as servants they be kept within compasse, they wilbe of singular good use. But if they rule as masters, they will prove young masters: like untutored heires, whose parents are dead, and so have all in their owne hands, and soone make havock of all. They are in the soule as bellows: where fire is kindled, they soone blow it up to a flame. Or rather they are in themselves, as fire, hot and violent. Fire, if well used, is very usefull: If ill, very hurtfull. So affections: so among other affections *love*. And this is the generall nature of love.

2. Affections are { *Liking.*
 Disliking.

Liking are such as have for their object that which is in truth or in appearance good.

Disliking are such as have for their object that which is indeed evill, or seems so to be. For, good things are liked: but evill, disliked. And if things, which are in truth good, seeme evill, as evill, they are disliked: and evill, if they appeare good, liked.

Liking affections are desire, love, joy, &c. Disliking, feare, hatred, anger, grieve, &c. Thus we see in what kind of affections *love* is ranked.

3. That whereby *love* is differenced from other liking affections is an uniting efficacy. For, *love* knitteth the heart that loveth to the object loved. Instance the *love* which *Ionathan* had to *David*, which the Holy Ghost thus setteth out, *The soule of Ionathan was knit to the soule of David*: for *Ionathan loved him as his owne soule*, 1 Sam. 18. 1. This Apostolicall phrase, *Knit together in love*, Col. 2. 2. proveth as much. In this respect *love* is stiled a *bond*: yea a

bond

bond of perfectnesse, whereby things are close knit and fast bound, *Col. 3. 14.*

As other affections, so love becomes good or evill by the *object* whereon its placed, and by ordering it thereon.

Love is evill when its placed on an evill object, or not well ordered on a good object. But good, when it is placed on that which is good indeed, and well ordered. The world to worldly mindes seemeth good: but in truth it is not good. Therefore *love not the world*. *Iehosaphat* is reprov'd for *loving them that hated the Lord*. As to dislike, and hate good, so to like and love evill, is evill.

Ob. Christ commandeth to love enemies.

Ans. By distinguishing betwixt their persons and qualities we may discern a double object.

1. Their *person*, which is good: that may be loved.

2. Their *evill quality*: that may and must be hated.

For well ordering love, being placed on a right object, a *mean* must be kept betwixt two extremes: one of *defect*: the other of *excesse*.

Love faileth in the *defect*, when it is not according to the utmost of its ability extended, answerable to the excellency of the object whereupon it is set. I say, the utmost of its ability, because there are some objects so transcendently excellent, as no love can be correspondent to them. It is enough in such cases that love be stretched to its utmost extent. The Law requires no more where it saith, Thou shalt love the Lord thy God *with all thine heart, and with all thy soule, and with all thy might*. And againe, Thou shalt love thy neighbour *as thy selfe*, *Deut. 6. 5. Lev. 19. 18.*

Love offendeth in the *excesse*, when it is so placed on an inferiour object, as it is withdrawne (at least in some degree) from a more excellent object: as when *Father, Mother, Sonne, or Daughter* is loved more then *Christ*, *Mat. 10. 37.* *Elie* therefore is justly punished for *honouring* (a testimony of love) his *Sonnes* above God, *1 Sam. 2. 29, 30.*

How love is good or evill.

1 Ioh. 2. 15.
2 Chio. 19. 2.

Mat. 5. 44.

*Non frater, non
filius, non amicus,
non omnis affec-
tus amoris Do-
mini præparatur.*
Hierom. lib. 3.
Comment. in
Mat 18.

§. 5. Of the Prophets expression of his affection to God.

2. **T**He expression of the Prophets affection is in this short abrupt phrase, *I love*, which is but one word in the Originall, and expressed as a full and entire sentence in it selfe, thus, *I love, because the Lord hath heard, &c.* Most Translators so turne it, as if, by a *trajection* or passing of a word from one sentence to another, this title *LORD* were to be joyned with the first clause thus, *I love the Lord, because he hath heard, &c.* I deny not but that thus the sense is made somewhat the more perspicuous, and the words run the more roundly: yet are they not altogether so emphaticall. For when a mans heart is inflamed, and his soule ravished with a deep apprehension of some great and extraordinary favour, his affection will cause interruption in the expression thereof, and make stops in his speech. So as this concise and abrupt clause, *I love*, declareth a more entire and ardent affection, then a more full and round phrase would do. Great is the force of true love, so as it cannot be sufficiently expressed.

Ob. How shall the object of his love be knowne by this abrupt speech?

Ans. The expresse mention of the person loved in the reason following doth sufficiently demonstrate the object of his love. For, who will not inferre upon the reason following the protestation, thus, *I love, because the Lord hath heard my voice*, that it is the *LORD* who is loved.

Seeing therefore that the words, as they stand in the originall, may have so usefull a construction, Need no cause of altering them. Many ancient and later Expositors so take it.

The mention of the Prophets affection sheweth that
I. God is to be loved.

The manner of expressing it so concisely and abruptly, declareth, that,

II. Our love of God must be most ardent.

אחבתי כי-ישמע
יהוה

*Grandem vim
obtinet vera
dilectio. Hier. ad
Celant.*

*Sic Augusti-
nus, sic Hiero-
nymus, sic alij
veteres & neo-
terici.*

The prefixing of this his affection before his declaration of Gods kindnesse to him, and that so as a bounden duty arising from thence, teacheth, that,

III. *A due consideration of Gods kindnesse to man, workes an ardent affection in man towards God.*

§. 6. *Of love due to God.*

I. **G**OD is to be loved. He knowes not God, he knowes not the nature and end of love, that denieth the truth of this position. Both Law and Gospell require it. ^a *Thou shalt love the Lord*, saith the Law. ^b *This is the first and great commandment*, saith he that was both the Giver of the Law, and Author of the Gospell. Yea, the Heathen by that glimmering light which they had of God, saw the equity thereof.

1. *Love* is the ground of all the duties that are acceptably performed to God. In which respect the Law (*Exo. 20. 6.*) premiseth love before keeping the commandments: and compriseth all the commandments under it. (*Luke 10. 27.*) And the Apostle expressly saith, that *Love is the fulfilling of the Law.* (*Rom. 13. 10.*) As love of man is the fulfilling of the second Table, so love of God is the fulfilling of the first Table. Had not corruption so infected and perverted man as it hath, there would need no other motive to provoke him to any duty then love. Where love abounds, there wilbe much willingnesse, chearefulnesse, forwardnesse, and readiness to do what can be done to the well-pleasing of him that is loved. Instance the disposition of wives, children, servants, subjects, friends, and others, whose heart is possessed and filled with true love.

2. All things that make one fit or worthy to be loved, are in God. As,

1. Surpassing excellency, Majesty, and glory. In these and other like respects we love God for himselfe.

2. High Sovereignty, and supreme authority over

us.

3. All

^a Deut. 6. 5.

^b Mat. 22. 38.

Cic. de Divin

Why God is to be loved.

*Soli Deo honor
et gloria Sed bo-
rum neutrum
acceptabit Deus,
si mille amoris
condita non fue-
rint.* Bern. super
Cant. Sermon. 23.

*Deum diligemus
propter immensi-
tatem.* Aug. Pro-
bae Epist. 12.

3. All manner of relations whereby one is knit to another, for, he is our *King*, our *Father*, our *Husband*, our *Maister*, our *Friend*. Psal. 47. 6, 7. Isa. 63. 16. Jer. 31. 32. Mal. 1. 6. Cant. 5. 1.

4. Free grace, rich mercy, abundance of all manner of blessings and good things that may any way be needfull to us.

3. Gratefulnesse in regard of the many good things which we have received from him, requireth all love. By him we are what we are: and every good thing that in any kind we have, we have received from him. But who can reckon up and set in order all the good things which from God we have received?

What now may be thought of such as hate God? How impious, how perverse a disposition have they? That there have beene such, is evident by that fearefull commination that is denounced against them in the 1 second commandment, and in sundry other places. Such an one was *Ahab*: Such were the *Gentiles* that believed not: Such are all that *hate* Christ. In this respect they are worthy to be hated with a perfect hatred. *Such as love God will so hate them: for God himselfe hates them.* Whereupon it is noted that *he will raine snares, fire and brimstone, and an horrible tempest upon them.* What els can they expect from the Lord, that hate him?

So farre be our soules from any such diabolicall disposition of hating God, as that rather we make him the object of our love: and for that end oft and duly weigh how worthy he is of our love: what a prerogative it is to have such an excellent object to cast our love upon: and what benefit redoundeth to us by loving him. For assuredly no love shalbe lost that is cast upon him. He knowes who love him, he approves them, and will love them againe, and what may not they expect from him that are loved of him? *God keepeth mercy for them that love him:* and not for them onely, but for *thousands* of their generations after them: whereupon the Psalmist thus prayeth to God, *"Looke thou upon me,*

See The Whole
 Armour of God,
 Treat. 3. part. 2.
 §. 63, &c.

Reprehension
 of haters of
 God.

¹ Exo. 20. 5.

^m Deut. 7. 10.

— 32. 41.

Psal. 83. 2.

ⁿ 2 Chro. 19. 2.

^o Rom. 1. 30.

^p Ioh. 15. 22, 24

^q Psal. 139. 21,

22.

^r — 11. 5, 6.

Exhortation
 to love God.

^s Neh. 1. 5.

^t Exo. 30. 6.

^u Psal. 119. 132

me, and be mercifull unto me as thou wast to do unto those that love thy name. The many many favours which God here bestoweth upon them that love him, and reserveth for them hereafter, cannot by the tongue of men or Angels be expressed. ¹ *All things worke together for good to them that love God.* ² *The crowne of life, The Kingdome of heaven is promised to them that love God.* ³ *Eye hath not seen, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him:* Who now would not, who should not love God? Impious he is against God, injurious against himselfe, who setteth not his heart upon God, and maketh him the object of his love. Without love all other affections are as nothing. Feare and honour are due to God, (*Mal. 1. 6.*) But feare without love hath torment. Honour without love hath no grace, is not acceptable. Such feare is servitude, such honour is flattery. But love is sufficient of it selfe: thorow it selfe, and for it selfe it pleaseth, and is accepted. To shew how farre our heart should be extended hereunto, note the next doctrine.

§. 7. Of the ardency of our love of God.

II. **O**ur love of God must be most ardent; such as may fill our heart with an holy admiration, and even ravish it againe; as this Prophet was so ravished therewith, as in mention thereof he was at a stand and stop. *I love*, saith he, a phrase of an entire and earnest lover. The Law that setteth these large limits thereto (*with all thine heart, with all thy soule, and with all thy might*) requireth as much.

So excellent an object he is, so worthy of all love, so many, so great his kindnesses to us, as it is not possible for us sufficiently, or answerably to love him. Therefore in the highest degree that can be must he be loved. They that aime at the Sun, which they cannot possibly hit, will put to all their strength, draw as farre, and shoot as high as possibly they can.

Such therfore as see just cause to love God, and are perswaded

¹ Rom. 8. 28.

² 1am. 1. 12.

— 25.

³ 1. Cor 2. 9.

Abq. amore & timor sciam habet, & honor non habet gratiam. Scrum est timor quamdiu ab amore non manu mittitur.

Et qui de amore non venit honor, non honor sed adulatio est. Amor per se sufficit, per se placet, & propter se.

Sc Bern. super Cant. Sermon 83.

Never be satisfied in giving evidences of love to God

Nothing to be
so loved, as our
love of God
be thereby les-
sened.

*Sine cessitate sue-
rit, ut amor pa-
rentum, ac filio-
rum, Dei amori
comparetur, &
non possit utrumq;
servari, Odium
in suos pietas in
Deum. Hier.
Comment. l. 1.
in Mat. 10.*

ded so to do, let them never satisfie themselves in what they do in this kind. But when they have testified as much as they can, know that they have come much short of ϕ love which is meet for such an object; and therefore still prick on their souls to go further and further. And on this ground take we heed that we suffer not our love so to be set on any other object whatsoever, as that thereby our love should be any whit drawne from God. Note the doome which Christ in this case hath given; *He that loveth father or mother more then me is not worthy of me: and he that loveth sonne or daughter more then me is not worthy of me, Mat. 10. 37.* Whether our love be an ascending love, up to father or mother; or a descending love, downe to son or daughter, it may not be greater then our love of Christ. Nay, our love of all others in comparison of our love of Christ, must be hated. Therefore he saith, *If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his owne life also, he cannot be my disciple, Luke 14. 26.* Rather then not love Christ (if the case so stand that they must be hated, or Christ not loved) they must be hated. And when we love them, our love of them in comparison of our love of Christ, must be hated: as the light of a candle, compared to the light of the Sun, is darknesse. Take heed therefore of luke-warmenesse in loving Christ. Such love makes Christ to spue men out of his mouth, as he threatned *Laodicea, Rev. 3. 16.* Take heed of *leaving thy first love, Rev. 2. 4.* Let thy love of God daily increate, as the Cedars of *Lebanon*, till they come to be the tallest of trees.

For an helpe herein note the next point.

§. 8. *Of considering Gods kindnesse to enflame our love of him.*

III. **A** Due consideration of Gods kindnesse to man, workes an ardent affection in man towards God.

The large expression of Gods care over this Prophet in the verses following doth demonstrate his due consideration thereof. This patheticall speech, *I love*, importeth his ardent affection. That which is here in one word thus concisely implied, is in the 18. Psalme with much variety of words expressed: and by the penitent woman that washed the Lords feet with her teares, and wiped them with her haire in many actions so evidently declared, as thereupon the Lord gave of her this testimony, *She loved much*, Luk. 7. 37, &c. He that is perfectly loved claimeth and challengeth to himselfe the whole will of him that loveth him. Nothing hath a greater command then love. Besides, Gods kindnes hath an operative vertue in it, which much affecteth those that seriously fix their mind thereon, as fire heateth such as stand neare thereto. Indeed we have of our selves no heate of love in us to God-wards: yet as cold iron put into the fire, may thereby be made red hot, so we by much meditation on the kindnesse and providence of God towards us, whereby we are as it were cast into the fire of Gods love, may be red hot with love, and inflamed in our affection toward God, as he hath here said, *I love*: and againe, *I will love thee dearly*, O Lord, Psal. 18. 1.

The word whereby the Psalmist expresseth his entire affection in the noun signifieth a wombe: and importeth such an affection as cometh from the innermost part of man, from his bowels, from the bottome of his heart, as we speake. It is therefore oft put for such pity and compassion as moveth the bowels (as we shall * after shew on the fifth verse) Some therefore thus translate that phrase, *from my innermost bowels will I love thee O Lord*. To give evidence of his entire and ardent love of God, he oft professeth his wonderfull great love to Gods commandements, where-

C

of

*Qui perfectè
amatur, totam
sibi vendicat
amantis volun-
tatem. Nihil est
imperiosius cha-
ritate. Hier. ad
Celant.*

☞ matrix.

* § 26.

*Ex intimis visce-
ribus diligam te
Iehovah. Trem.
& lun. in Psal.
18. 2.*

° Psal. 119. 97.
127, 167, 159.

Demonstration of the notice which men take of Gods dealing with them.

of he saith with admiration, *° O how love I thy law! I love thy commandments above gold, yea above fine gold. I love them exceedingly: therefore he saith to God, Consider how I love thy precepts.*

This intire and ardent love of God will give good demonstration of y^e notice which we take of Gods merciful dealing with us, & of the heed which we give to his tender care over us. If no heat of love be wrought in our hearts, after that God hath dealt graciously with us, surely no regard hath been had thereto. If the heat that is wrought, be but little, though there hath beene some regard, yet that some hath beene very sleight. Let us hereby make triall of our selves. We have all cause to say, as the Prophet here doth, *The Lord hath heard my supplication.* For, when the plague raged among us, when thousands fell on the one and other side, when sorrowes of death compassed us, then called we upon the name of the Lord. With fasting we humbled our soules weeke after weeke before the Lord, and oft we said, *O Lord we beseech thee deliver our soules:* and the gracious Lord inclined his care to us: he delivered our soule from death, our eyes from teares, our feet from falling. Can we now every one in truth say, *I love?* With our tongues we may utter this word, being put into our mouthes: but if our hearts were thorowly sifted, I am afraid that most of them would be found to be otherwise affected. It hath been shewed that love knitteth ones heart to the object loved. Are our hearts knit to God? Our spirits to his Spirit? If they were, we should more mind the things of God then we doe: our care to please God, our feare of offending him, would be more then it is. For these are two especiall properties of a child that (in relation to his Father) can in truth say, *I love.* What from these premises can be inferred, but that we have not so duly and deeply considered Gods gracious dealing with us, as we should have done?

Let us therefore for the time to come take notice of this our over-carelesse neglect: that being humbled for what is past, we may yet by recalling to mind, and deeply meditating

12. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Gods granting his desire is § 1. *He heard.*
also expressed in two phrases, § 2. *He inclined his ear.*

Both of these are ^a metaphorically by way of resemblance attributed to God after the manner of man.

The former declareth the ground of Gods granting his request. *He heard his voice.*

The latter noteth the manner of doing it, *He inclined his ear to him.* As one willing to do him good, he purposely bowed his ear, he hearkened to his petition.

Now to shew that this readinesse of God to heare him was an especiall kindnesse, and deserved all love and respect, he inferreth this evidence of Gods love to him, as the cause of his love to God; by a causall particle, thus, *I love, B E- C A V S E the Lord hath heard my voice.*

From this text thus unfolded five distinct observations do naturally arise.

I. *Mans desire is to be uttered to God.*

The word, *voice*, importeth as much.

II. *What is outwardly uttered must be inwardly intended before God.* For this end unto *voice* is added *Supplication.*

III. *The Lord heareth prayer.*

This is expressly set downe.

III. *The Lord is ready and forward to hearken to that which his Saints pray for.* The Metaphor of inclining his ear implieth thus much.

V. *It is a great kindnesse in God to heare prayer.* This is a maine point here intended.

§. 10. Of voice in prayer.

I. **M**Ans desire is to be uttered to God. The frequent mention of ^a *Voice*, ^b *words*, ^c *call*, ^d *cry*, ^e *mouth*, ^f *lips*, with the like, in relation to prayer (which are all evidences of *uttering mans desire*) is a pregnant prooffe of the point.

Though to God who knoweth the thought of our heart,

it

See The Whole
Armour of God,
Treat. 3 §. 75.
on Eph. 6. 18.

^a Psal 3 4.
^b — 5. 1.
^c — 4. 1.
^d — 5. 2.
^e — 19. 14.

it be not necessary to have our desire opened, yet for manifesting to our selves and others the truth of our desire, and for adding more force to our inward devotion, an outward expression thereof is necessary. For, as the beams of the Sun wax hotter by reflection, so the desire of the heart by expression. Iustly therefore is his prayer rejected, who thinketh much to cry unto the Lord, and thereby to manifest the ardeney of his desire.

They therefore that content themselves with inward ejaculations of their spirit to God, and with devout thoughts and meditations, which are in their kind commendable, faile in an especiall means which God hath sanctified to make prayers the more forcible to our owne soules, more profitable to others that heare them, and more acceptable to God, who delights to have the outward parts of our body, as well as the inward powers of our soule used in his worship. Thus shall that which we doe be more publike, and more solemne. For, what is that which the *Psalmist* saith, *I cried with my mouth, and I rejoyced with my tongue,* but thus much, *I did openly and publicly that which I did.* But that no countenance may hereby be given to such as draw nigh to God with their mouth, and honour him with their lips, when their heart is farre from him, let the next doctrine be duly observed.

§. II. Of voice and heart together in prayer.

II. **W**Hat is outwardly uttered must be inwardly intended before God. It is therefore usual with the Holy Ghost, to joyne such words together as import the one and the other, both outward expressions and inward intencion: as ² words and meditation:

— ¹ *in* the word translated *supplications*, is derived from *in* which signifieth an inward passion or affection of the soule: so as — *in* *Supplications*, may fitly be applied to the inward devotions of the soule: and so much the rather, because this latter, *supplications*, is added to the

Merito non exauditur qui clamare dissimulat.
Bern. in Psal.
Qui habitat,
Sec. Ser. 16.

Ejaculations
not sufficient.

Quid est clamavi meo & exultavi sub lingua mea? Ipsum publice predicavi.
Aug. Enar. in Psal. 63,

Laudate totis vobis de totis vobis, id est ut non solum lingua & vox vestra laudet Deum sed & conscientia vestra. Sec. Aug. Enar. in Psal. 148.

• Psal. 5. 1.

b — 19. 14.

c — 57. 7. 8.

d — 71. 23.

e — 17. 1.

f Lam. 3. 41.

g Psal. 23. 1, 15.

h Jer. 17. 9, 10.

A. B. 1. 24.

i Jer. 17. 10.

ori dicitur de

Quia dicitur in

apostolus Iustin.

Mart. in fine

Expos. Fidei.

Deus sicut non

faciem hominis

respicit, tanquam

homo, sed magis

intuetur cor: sic

ad cordis potius

vocem, quam

corporis, aures

eius, &c. Bern.

in Psal. Qui

habit, Sermon, 16

Psal. 57. 7, 8.

2 Chro. 30. 19,
20.

b words of mouth, and medita-
tion of heart : c heart and
tongue : d lips and soule :
e lips not fained : f Heart and
hands : g soule and eyes.

The Lord, whose incom-
municable property it is to
h search the heart, hath his
eye especially on it : and ac-

cordingly doth accept or reject such things as are outwardly
done by men. i He professeth as much of himselfe, saying,
I the Lord search the heart, I try the reines, even to give every
man according to his waies. The true affection of the heart
maketh prayers to be sincere. And such prayers are said to be
offer'd vp by Christians who have respect to God. If therefore
he heare any thing uttered with the mouth, which he finds not
intended in the heart, he regards it no more then he did the
sacrifice of Cain, Gen. 4. 5. God is a Spirit: and it is necessa-
ry that, whosoever desireth to have his cry come unto God,
do cry in spirit, as well as in voice. For, as God regardeth not
the face of man, as man doth, but rather beholdeth the
heart : so his eares are more attentive to the voice of the
heart, then of the body.

A strong motive this is to provoke us to looke to our
hearts whensoever we open our mouthes before the Lord.
If in truth we can say, *Our heart is prepared, O Lord, our heart
is prepared*, then may we with boldnesse say to our tongue,
Awake up our glory. Though there may be some failing in
the outward manner of offering up our spirituall sacrifice of
prayer, yet if the heart be prepared to seeke the Lord, he
wilbe ready to beare with our errorrs, and to pardon our ab-
errations: instance that in Hezekiah's time came to Ierusalem to cele-
brate the passover. The true intencion of their heart was it
that Hezekiah pleaded before the Lord, when he said, *The
good Lord pardon every one that prepareth his heart, to seek God
the Lord God of his fathers, though he be not cleansed according*

former, voice, as the foun-
taine whence it commeth :
and importeth as much as if
it had beene thus expressed,
I will up the voice of my sup-
plications, as it is Psal. 28. 2,
6. & 31. 22. & 86. 6. & 130.
2. & 140 6.

to the purification of the Sanctuary. And the Lord hearkened to Hezekiah. For, the heart is that which the Searcher of hearts doth of all things most delight in, and thereupon he saith, *My sonne give me thine heart.* But when the heart is farre from God, it is in vaine to draw neare to him with the mouth, and to honour him with the lips. To offer such an oblation, to burne such incense is no better then to offer swines blood, to blesse an idoll. It doth therefore nearely concerne us thorowly to try our hearts. That the cries which we make to God, who is a Spirit, may not be of the tongue onely, but of the heart also: yea of the heart especially. For, the cry commended in Scripture is not of the voice, but of the heart. If therefore our hearts be in any good manner prepared, the third doctrine will shew that we may with boldnesse call upon God.

§. 12. of Gods hearing prayer.

III. **G**OD heareth prayer. For, He that planted the eare, shall not he heare? He that teacheth man to understand, shall not he understand? He understandeth our thought as farre off. Much more when it is uttered, and made knowne to him. For, there is not a word in our tongue but the Lord knoweth it altogether. And if he understand any thoughts, and know any words, most of all doth he understand and know the thoughts and words of prayer, which are directly intended to him. For, to joyne the fourth doctrine with this by reason of their neare affinity,

IIII. God is ready and forward to hearken to that which his Saints pray for. He need not be much solicited and importuned to heare: he listens to heare what suits of his servants are preferred to him: while they are speaking, he will say, Behold I am here. Besides, this phrase in my text of Gods inclining his eares, and others like to it, of bowing and bending them (which are evidences of a mind very willing to heare) that his eares are open and assent to their

Pro. 23. 26.
Mat. 15. 8, 9.

Isa. 66. 3.

Glamor in Scripturis non vocis sed cordis est.
Hier. Comment. in Psal. 3

Psal. 94. 9, 10.
Psal. 139. 3, 4.

God forward to heare prayer.
In sum Dominum quare & exaudiet te, & adhuc te loquente dices ecce assum.
Aug. Enar. in Psal. 33. Con. 2

יְהוָה יִשְׁמַע
Psal. 65. 1.

—10. 17.

Iſa. 65. 24.

Pſal. 31. 5.

Ier. 23. 24.

Heb. 4. 13.

Pſal. 119. 149.

Ioh. 11. 42.

—16. 23.

Gen. 8. 29.

Rev. 8. 3.

Pſal. 141. 2.

None like God
in hearing
prayer.

• Pſal. 8. 1.

prayer, (Pſal. 34. 15. 2 Chro. 7. 15.) I might here as a real demonstration of this point produce many hundred instances of Gods hearing his Saints prayers in all ages of the world. But not to insist on them, this stile, *O thou which hearest prayer*, attributed to God, is very pertinent to the point in hand. The Psalmist had hereupon just cause thus to say unto God, *Lord thou hast heard the desire of the humble; thou wilt prepare their heart: thou wilt cause thine ear to heare.* God will not stay till they prepare their heart: but he himselfe will prepare it. He doth not expect that others should cause him to heare: he will cause himselfe to heare. Yea yet further to this purpose he saith, *It shall come to passe, that before they call I will answer: and whiles they are yet speaking I will heare.* Thus much David professeth to be verified in his owne case. For, saith he, *I said I will confesse my transgressions unto the Lord, and thou forgavest the iniquity of my sinne.*

Gods omnipresence, and omniscience, his presence in every place, and knowledge of all things, is the cause that he heareth prayer: but it is Gods owne goodnesse and kindnesse; it is the efficacy of his Sonnes intercession: it is the fragrant favour which the sweet incense of prayer sendeth forth, that maketh God so forward to heare. In regard of Gods goodnesse thus saith the Psalmist, *Heare my voice according to thy loving kindnesse.* Concerning the Sonne of God, thus he speaketh to his Father, *I know that thou hearest me alwaies.* And to us he thereupon thus saith, *whatsoever ye shall aske the Father in my name he will give you.* As for the favour of prayer, it is like that *sweet favour that God smelled out of Noahs offering.* For, *much incense is offered with the prayers of all Saints.* Good ground therefore had David to say to God, *Let my prayer be set forth before thee as incense: and the lifting up of mine hands as an evening sacrifice.*

• O LORD our Lord how excellent is thy name in all the earth? Who is a God like unto thee, O Lord, that is so able, so ready to heare his servants suits? Many of the gods
of

of the Heathen have no eares at all. Many have eares and heare not at all. The creatures that heare, can heare no more, no further, then by the sound of a voice is brought to their eares. Among them all, none can heare the inward desires of the heart: none can tell whether voice and heart consent or no. They are oft loath to heare, what they cannot but heare: they are not alwayes able to grant what they may be willing to heare. It is a divine propensity, even thy property, O Searcher of all hearts, O Father of mercies, and God of power, to have thine eares alwaies open and attentive to the Saints prayers, to heare their voice and supplications, their outward cries, and inward sighes, and to grant all their desires, and that because thou art full of mercy. *O LORD our Lord, how excellent is thy name in all the earth!* Psal. 8. 9.

What good and just cause have Saints to make knowne their needs to God? in all distresses to call upon him? He is not a God that is talking or pursuing, or in a journey, or sleeping, or must be awaked, so as in those or any other like respects he cannot be heard: but ever at hand, ready to heare, able to helpe. What more forcible motive can there be to incite us to call upon him? From this property of God, that he is *An hearer of prayer*, the Psalmist maketh this inference, *unto him shall all flesh come*. From such a motive as this, the servants of the King of Syria perswaded their master to seeke favour of the King of Israel. *We have heard* (say they) *that the Kings of Israel are mercifull Kings: let us go to him, &c.* We have so heard it, as we may well believe it, that our God beareth prayers, and inclineth his care to supplications. To him therefore let us go. Christ having given evidence in the daies of his flesh, of his ablenesse and readinesse to cure all that came unto him, they came themselves *as many as had plagues, and they brought others unto him that were taken with diseases*. What moved them so to doe? Surely faith in Christs power, and will to helpe. Whereupon Christ was wont to use these phrases to them, *As thou hast believed, so be it unto thee*. Thy faith hath made thee whole. According to

your

Psal. 115. 6.

Plenus misericordia non amovet deprecationem
mean a se. Hier.
Comment in
Psal 5.

Encouragement to pray
to God.

1 King 18. 27.
*Inclinat se nobis
ut nostra ad eum
ascendat oratio*
Ambr in Orat.
de Obiit
Theodof.
Psal 65. 2.

1 King 20. 31.

Mar. 3. 10.
Mat. 4. 24.

Mat. 8. 13.
— 9. 22.
— 29.

Mar. 9. 13.

Heb 4. 16.

your faith be it unto you. If thou canst believe, all things are possible to him that believeth. Let us therefore believe that God is ready to heare, as we have heard; and in faith go boldly to the throne of Grace, that we may obtaine mercy, and find grace to helpe in time of need.

To make us more highly prize this priviledge,
note the fifth Doctrine.

§ 13. *Of the kindnesse of hearing prayer.*

V. **I**T is a great kindnesse in God to heare prayer. The Prophet that was hereby moved to love God, and praise God, (for faith he by way of gratulation, *I love, because the Lord hath heard my prayer*) accounted it a great kindnesse. As a kindnesse the Saints have desired it for ^a themselves, and ^b others. As a kindnesse it hath beene ^c promised of God: and by him ^d performed as a kindnesse. Answerably the Saints have ^e acknowledged it for a kindnesse: and as for a kindnesse ^f praised the Lord. But on the contrary, God as a judgement hath ^g threatned not to heare prayer, for themselves, or ^h for others: and it hath beene ⁱ lamented as an heavy judgement.

By hearing prayer God giveth evidence of the notice which he taketh of our estate, of the respect he beareth to our persons, of the pity he hath of our miseries, of his purpose to supply our wants, and of his mind to do us good according to our needs. What greater kindnesse can we expect? When therefore thou observest that thy prayer is not rejected, thou maist be secure, because his mercy is not removed from thee. But when no respect is borne to persons, where there is no compassion of their distresses, no purpose, no mind to do them good, then shall the eare be turned from them, no regard had to their petitions.

This being such a kindnesse, as a kindnesse it ought to be accepted: and our answerable care it ought to be, to carrie our selves worthy thereof; and that is, by making our
acknow-

^a Psal. 4. 1.

^b — 30. 1.

^c — 91. 15.

^d — 3. 4.

^e Ioh. 11. 41.

^f Psal. 28. 6.

^g Pro 1. 28.

^h Ier. 15. 1.

ⁱ Psal. 30. 4.

*Cum videri non
a te amotam de-
precationē tuam,
securus esto, quia
non est a te amo-
ta misericordia
eius. Aug. Enar
in Psal. 65.*

Duties by rea-
son of Gods
readinesse to
heare prayer.

acknowledgement thereof (as here the Psalmist doth) by rendering due praise to him who is ready to heare us for our good, by opening our eares to his Word, who is so ready to open his eares to our prayers: to be ready to do what he requireth of us, as he is ready to do what we desire him to do for us. Otherwise we shew our selves most unworthy of the forenamed kindnesse: we provoke him to be angry against our prayer, to shut his eares, and to turn them away from us. And so much hath he threatned. *Because (saith he) I have called and ye refused, I have stretched out my hand, and no man regarded, &c. They shall call upon me, but I will not answer: they shall seeke me early, but they shall not find me.* (Prov. I. 24, 28.) For he that turneth away his eare from hearing the Law, even his prayer shall be abominable, Prov. 28. 9. And that not without just and great cause. For, what comparison is there betwixt the Creatour and creatures, the Lord and servants? *When we have done all those things that are commanded us, we are unprofitable servants, we have done that which was our duty to do.* But God is tied to none. What he granteth to us is of his meere grace. Of the benefit of this grace that we may partake, let our care be to endeavour with our uttermost power to doe our dutie. For, the eares of God are alwaies open to the prayers of the righteous.

Thus much of Gods hearing prayer.

The Use to be made thereof followeth. 4

*Exauditus es?
gratias age quod
exauditus es.
Chrys. Hom.
de perfect:
Evang.*

*Quamdiu in te-
nebris erroris
(sum, non me ex-
audi. Quam ve-
ro sol iustitia ve-
nerit in corde
meo, tunc me
exaudis. Hier.
Comment. in
Psal. 5.
Luk. 17. 10.*

*Semper pia aures
Dei iustorum
precibus patent.
Hier. Com-
ment. in Psal.
65.*

§. 14. *Of the encouragement men have from Gods hearing, to pray.*

PSAL. CXVI. II.

Therefore I will call upon him in my daies.

THese words do note the use which the Prophet made of Gods readinesse to heare him: which as a just consequence followed from thence. God having shewed him, he would from thence take heart still to call upon God. This Consequence is here amplified by the ** time*, thus, *In my daies*: which *time* because it is indefinitely set downe, compriseth under it *all a mans time*, so long as he liveth: and because the daies of triall are by a kind of property called, *a mans daies*, and they are the most seasonable daies for man to pray and God to heare, this phrase, *in my daies*, may in particular be applied to the *time of triall*, the *daies of his visitation*. Wherefore to joine the consequence of calling upon God, and the *time* thereof, *in his daies*, and that in both the forenamed

The Prophet joyneth these two together with a copulative particle, thus, *וְכִי אֶקְרָא* And in my daies I will call. But because there is in the beginning of the verse this causall particle *כִּי* For, or because, the copulative must either be used in way of emphasis thus, *Because thou hast inclined thine eares to me, EVEN in my daies I will call*, or els be put for a note of inference, as Tremel. & Iun. Idcirco. And the Kings Translators, *Therefore will I call*. * This phrase *כִּי* in my daies is diversly taken. Some take it for continuance of time, as the Kings Translators who thus turne it, *as long as I live*. For, the word *In my daies* being indefinitely set downe, may fitly be extended to *all his daies*, even the whole time of his life. Others, as Tremel. & Iun. expound it of the ** time of affliction*, thus, *in diebus meis*, *acceptio*.

*Non in paucis
sed in omnibus
diebus vita mea.
Nam certis die-
bus invocare non
omnibus, fastidi-
entis est, non spe-
rantis, &c. Amb
ius Orat. de
Obit. Theodof.*

*a Dies meos pos-
sum dicere, dies
misericordiae mea, dies
mortalitatis mea
&c. Aug. Enar.
in hunc Psal.*

acceptions, to joyne (I say) all together, the Doctrine thence properly arising is this,

Gods bearing ones prayer in former distresses is a good encouragement in all future distresses to call upon him. Thus

Jacob having called on God, as he was going from his father *Isaac*, to his uncle *Laban*, and being graciously heard, tooke encourage-

ment from thence to call on God againe when he heard that his brother *Esau* came out against him with 400 men. Yea in his prayer he thus pleadeth Gods former favour to him, *With my staffe I passed over this Iordan, and now I am become two bands: deliver me, I pray thee, &c.* And againe, meeting with the man *Iesus Christ*, he would not let him go till he had blessed him, and given him assurance of safety. And againe, when he had cause to feare the envy of all the nations round about him for the cruelty of his sonnes in destroying the *Shechemites*, at *Bethel* he built an altar to God, an evidence of his calling upon God. And againe, *He set up a pillar, and poured a drink-offering thereon*, another like evidence of his calling on God. Thus time after time in his daies he called on God. The like might be exemplified in *Isaiah*, *Moses*, *David*, and other *Kings* and *Prophets*; yea in *Christ* himselfe, (who knowing that his Father heard him alwaies, alwaies called upon him) in his *Apostles*, and other *Saints*. But it is enough to point at them.

Gods former bearing of our prayer is an actual evidence and reall demonstration, not onely in generall of Gods willingnesse to heare, and ablenesse to helpe (whereof before) but also of his good-will to us in particular. For, he ever remains the same God, of the same mind, and will. *I am Iehovah* (saith this God) *I change not*. Such prayers as were
once

i. *afflictionis mea*. as *Psal. 137.*

7. The time of *Ierusalem*s misery is called *the day of Ierusalem*. Neither of these crosse the other: but both may stand together, as is manifested by the Doctrine gathered out of these words.

Of praying alwayes, See *The Whole Armour of God*, *Treat. 3. §. 117. 137. on Eph. 6. 18.*

Gen. 28. 20.

Gen. 32. 6, 10.

— 24. &c.

Gen. 35. 7.

— 14

Iohn 11. 42.

Mal 3. 6.

Ios. 7. 6, &c.

— 13.

Direction.
Take notice
of Gods hear-
ing prayer.

1 King. 20. 33.

Psal. 23. 5.

1 Sam. 17. 37.

How knowne
that God hea-
reth prayer.

once acceptable to him, wilbe ever acceptable to him. If after he have once opened his eare, he shut it againe, the fault is in him that maketh the prayer. Have ye not read what answer the Lord made to *Ioshua*, when upon the discomfiture of the host of *Israel* before the men of *Ai*, he fell to the earth upon his face before the *Arke* of the Lord untill Evening-tide? It was this, *There is an accursed thing in the midst of thee, O Israel; thou canst not stand before the enemies, untill you take the accursed thing from among you.* But where there is not some manifest obstacle in the person that prayeth, or in his prayer, he that hath once beene heard, may assure himself that he shalbe heard againe. God will ever be like himselfe.

Good cause there is, that we should on this ground diligently observe at what times, in what things God heareth our prayer. This is a principall prop to support our faith. It is noted as a point of wisdom in the servants of the King of *Syria* that they did diligently observe whether anything would come from the King of *Israel*, and did hastily catch it. It would certainly be a part of better wisdom, and a matter of farre greater consequence, diligently to observe wherein Gods care hath bin inclined to us, what suits he hath granted unto us. Our spirits would be much quickened thereby, and our faith much strengthened. He that thus pleaded Gods hearing of others prayers, *Our fathers cried unto thee, and were delivered: they trusted in thee, and were not confounded,* had his faith questionlesse much supported thereby. How much more may we by Gods hearing our owne prayer? Such a ground of faith had *David* when he said, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the beare, he will deliver me out of the hand of this Philistine.* We loose the maine benefit, and comfort of Gods gracious inclination towards us, if we make not this use thereof.

Quest. How may we know when God heareth our prayer?

Ans. When we are sure that our prayer for the matter is according

according to Gods will, (1 John 5. 14.) agreeable to his Word, and withall have the inward testimony of our conscience bearing us witnesse that in truth, from our heart we have made our prayer, and God hath thereupon granted what we have craved, we may, we ought to thinke and say, that God hath heard our prayer. This is not simply in it selfe a vaine-glorious ostentation of the worth of our prayer, as of a worke proceeding from us, but a gratefull acknowledgement of Gods gracious acceptation of his owne ordinance. God is the fountaine of all blessing. He can cause his blessings to flow from him by what means seemeth best to himselfe. Now he in his wisdom hath sanctified prayer as an ordinary means of receiving blessing from him. Wherefore, when God upon prayer made for such and such blessings, hath granted them, to thinke and say, God hath heard our prayer, is but to acknowledge that he hath done the things in and by the means which he himselfe hath sanctified, and to justifie his faithfulness in that order and course which himselfe hath set downe. We oft pray, and God granteth that we pray for: and yet we are loth to say, *God hath heard our prayer.* We are prone to thinke that that which happeneth, though by prayer it were craved of God, fallerth out by chance: and that it would have fallen out, whether we had prayed for it or no. This conceit maketh us backward to praise God, for the good things which we have. * *Fortune* and *Chance* have obtained so great esteeme among men, as God is thereby robbed of much glory. No such thieves of Gods glory as they. They take away the whole glory of his Providence. For, if mens affaires be ordered by chance, nothing is done by Providence. But if we were thorowly instructed in the divine Providence, and perswaded of the wise order and course of the same, in and by such means as in the Word of God are revealed, our opinion of *Fortune* and *Chance* would vanish as a mist before the bright sun-shine. For, that which is casuall (which the vulgar call *Fortune*) is ordered by a certaine secret course, which is Providence. Now a diligent observation of the fruit

*Cum hęc omnia
gesta apud me
cernerem, quomodo non crederem quod inclinati aurem suam mihi, Aug.
Enar. in hunc
Psal.*

* Of Chance,
See *The Extent
of Gods Providence*, on Mat.
10. 29. §. 5.
Si casibus reguntur homines nulla providentia aliquid geritur.
Aug. Enar. in
Psal. 31.
Fortitum (quod vulgo Fortune nominatur) occulto quodam ordine regitur.
Aug. contr.
Acad. 1.1.

Quia semper accipis, semper invocas Ambr. in Orat. de Obitu Theodos.

fruit and effect of our prayers, will give us good evidence of the divine Providence: and make us more thankfull for good things bestowed, and more faithfull, fervent, and constant in praying for the things which we want. And let no man hence imagine that God may be tired with suiters and suits. He is not as man. He taketh great delight in prayers well ordered, and rightly made. Such suits the more frequent they are, the more welcome they are. Therefore, because thou alwaies receivest, alwaies crave.

*This of the manifestation of Gods Kindnesse in Generall.
The Particular Exemplification thereof followeth.*

§. 15. *Of the expression of the Prophets distresse.*

PSAL. CXVI. III.

The sorrowes of death compassed me: and the paines of hell got hold upon me: I found trouble and sorrow.

* § 2.

Genevenf.

Engl. Meeter.

* Fusi. Hieronymus.

* K. Translat.

Trem. & Iun.

Gr. Septuagint

דבית

Debuit, vel pig-

nora pro debitu.

Item Funes &

dolores qui ceu

funes constrin-

gunt.

דבית Debuit.

Obtristatus est are

alieno.

* Pro. 20. 16.

Ezek. 18. 12.

* Psal. 140. 5.

* Pro. 23. 34.

* Psal. 119. 61.

Here beginneth the * *Exemplification* of Gods kindnesse to his servant: the first branch whereof is a *Description* of the danger wherein he was, and out of which he was delivered. Now to magnifie the kindnesse of God the more in delivering him out of the same, he setteth it out with much variety of words and phrase.

1. The first word is diversly translated: some expound it ^a *snare*: some ^b *cords*; ^c some *sorrowes*. The reason of this difference is because the * word it selfe is *metaphoricall*. It is taken from cruell *Creditors* who wilbe sure to tie their Debtors fast, as with cords, so as they shall not easily get loose and free againe. The ^d *pledge* which the Debter leaveth with his Creditor as a pawne, hath this name in Hebrew. So also a ^e *cord* wherewith things are fast tied: and the ^f *mast* of a ship fast fixed, and tied on every side with cords: and ^g *bands* or troupes of men combined together:

and

and the ^h *paine* of a woman in travell, which is very great; and ⁱ destruction with paine and anguish. Thus we see, that such a word is used here, as setteth out a most lamentable and inextricable case.

2. The next word, *of death*, sheweth that his case was deadly: death was before his eyes: death was as it were threatened.

3. He is said to be compassed herewith in two respects.

1. To shew that these sorrowes were not farre off, but even upon him, as ^kwaters that compasse a man, when he is in the midlt of them, or as ^lenemies that begirt a place. 2. To shew that they were not few but many sorrowes, as ^mbees that swarme together.

4. The word translated * *paines*, in the Originall is put for ⁿ *sacks* fast bound together: and ^o *flint stones*, and ^p *fierce enemies*: and ^q *hard straits*: so as this word also aggravateth his misery.

5. The word translated **bed*, is usually taken in the old Testament for the grave: it is derived from a * verbe that signifieth to crave, because the ^rgrave is ever craving, and never satisfied.

6. The words translated *I gat hold on me*, and *I found*, are both the same verbe: they differ onely in circumstances of *Tense*, *Number*, and *Person*. The former sheweth that these miseries found him, and as a Serjeant they seized on him; He did not seeke them, he did not wittingly and wilfully cast himselfe into their clutches: he would most willingly have escaped them, if he could. The latter sheweth that indeed he found them: he felt the tartnesse and bitterness, the smart and paine of them.

7. The word translated *trouble, hath a neare affinity with the former word translated *paine, and is used to set out as great misery as that : and yet further to aggravate the same, another word is added thereto, *furrow*.

8. The last word **sorrow* importeth such a kind of calamity as maketh them that lie under it, much to grieve, and also moveth others that behold it much to pitie them. It is

^b If 2.12.8.

— 26.17.

—66.7.

¹ Mic. 2. 10.

מור

* PGI.88,17.

¹ Pfal. 3 6.

^a P_{cal}, 118, 11,

12.

מצר

^a Gen. 42:25.

• Ifa. 4.28.

P Ifa. 49. 19.

⁹ Lam. 1.3.

AND

—

postulavit.

^c Pro. 27.30.

—10.16.

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In gemuit præ dolore.

Hinc *zua* ge-
mo, deploro.

oft used in the *Lamentations of Jeremiah*. Either of these two last words, *trouble and sorrow*, do declare a very perplexed and distressed estate: what then both of them joyned together? For, the Holy Ghost doth not multiply words in vaine.

§. 16. *Of the great distresses wherunto Saints are subject.*

THe forementioned expression of the Prophets distresse affordeth this observation.

*Quicumq; in via
huius seculi fue-
rit, quamvis
Moses, & Aa-
ron, quamvis
Hieremias sive
Heli, tamen
necesse est eum
de tentationibus
Egypti, & soli-
tudinis bibere.
Hier. Coment.
li. i. in Hab. 2.
1 Chro. 20. 12.*

Saints may fall into deadly dangers and desperate distresses. None can deny this Prophet to be a Saint. The expresse mention of *death* and *grave* give just occasion to say that his danger was *deadly*. The other words of *compassing about, getting hold, finding, bonds, pains, trouble, sorrow* (as they have beene expounded) do argue that his distresse was *desperate*: desperate, I say, nor in relation to God, as if there were no hope of helpe in him, but in relation to man, being such as is beyond his ability to afford any reliefe, and so desperate, according to that which *Iehosaphat* said, *we know not what to doe*, namely in regard of humane helpe: yet in respect of his hope in God he addeth, *Our eyes are upon thee, O our God*.

Take a view of the dangers and distresses wherein were *Iacob*, (*Gen. 32. 7. & 34. 30.*) *Ioseph*, (*Gen. 37. 18, &c. and 39. 19, &c.*) The *Israelites in Egypt* (*Exod. 1. 14, &c. and 9. 5, &c.*) and at the *Red Sea*, (*Exod. 14. 9.*) in the time of the *Judges* very often. And wherein were *Moses*, (*Exod. 17. 4. Numb. 16. 2, &c.*) *Iob*, (*Chap. 2. 13.*) *David*, (*1 Sam. 30. 6.*) *Abijah*, (*2 Chro. 13. 12.*) *Asa*, (*2 Chro. 14. 11.*) *Iehosaphat*, (*2 Chro. 20. 12.*) *Hezekiah*, (*Isa. 37. 3, 38, 10.*) *Jonah*, (*Jon. 1. 15.*) *Jeremiah*, (*Ier. 38. 6.*) *Daniel*, and his three *Companions*, (*Dan. 3. 21. & 6. 16.*) *Christ*, (*Luke 4. 29.*) the *Apostles*, (*Act. 5. 18.*) *Peter*, (*Act. 12. 4. &c.*) *Paul*, (*Act. 21. 28, &c.*) and many other, whose histories are recorded

in the holy Scriptures, and other bookes: take a view of all the dangers and distresses wherein they were, and it will evidently appeare that they were deadly and desperate.

* This God suffers both to give the more cleare demonstration of his own divine properties, as his of *Prudence, Providence, Power, Piety, Truth, &c.* and also to afford means for a more thorow examination of the graces he bestoweth on us: as of our *Faith, Hope, Wisdome, Patience, Courage, Constancy, &c.* Yea, he suffereth the day of tribulation to fall on us, that we should call on him: for, were it not for affliction, we should scarce call on God.

1. Take heed therefore of over-rash censure. Iudge not such as are compassed with the sorrowes of death, and on whom the paines of hell have got hold, who have found trouble and sorrow, if they have professed themselves to be Gods servants, iudge them not to be hypocrites, to be forsaken, by reason of their distresses. This was the fault of *Jobs* wife: to whom *Iob* made this wise, and just answer, *Shall we receive good at the hand of the Lord, and shall we not receive evil?* Whereby he sheweth that the same God who sometimes giveth to his Saints much prosperity, may also in his unsearchable wisdome lay heavy crosses upon them, and yet account them Saints. The friends also of *Iob* (though they performed a friendly part in comming to visit him, yet foully failed in mis-judging his inward disposition, and outward conversation, and that upon no other ground then the great calamity wherein they saw him lie. On this very ground *Dauids* enemies judged him to be forsaken of God. This censure is both malicious in it selfe, and also injurious and grievous to the party mis-censured. All that the Devill could doe against *Iob*, could not so vex his soule, and perplex his spirit, as his wives and friends censure did. Many Saints that with their crosses are much pressed, are with such censures almost oppressed.

2. As others may be mis-judged, so also may men mis-censure themselves, and their owne estate, by thinking they are cast off, and forsaken of God, because God suffereth them

* See *The Whole Armour of God*, Treat. 1. Part. 2 §. 2. Ibid. Part. 4 §. 11. Ibid. Treat. 2. Part. 5 §. 12.

Ad hoc permisi diem tribulationis tibi fieri, quia forte si non tribularetis, non invocaretis me. Aug. Enar. in Psal. 49

I
Admonition, not to censure such as are in distresse.

Iob 2. 9, 10.

Psal. 71. 11.

2
Direction to Saints not to mis-judge themselves.

2 Cor. 4. 8, 9.

Iob. 13. 15, 16.

3
Consolation in
the greatest
trials.

1 Cor. 10. 13.

Heb. 12. 5.

See The Whole
Armour of God,
Treat. 3. Part. 3
§. 20.

4
Exhortation
to be alwaies
prepared.

See The Whole
Armour of God,
Treat. 1. Part. 4
§ 6, &c.
Eph. 6. 13.

to fall into the snares of death: into trouble and sorrow. The Apostle was otherwise minded when he said, *We are troubled on every side, but not distressed: we are perplexed, but not in despaire: persecuted, but not forsaken: cast downe, but not destroyed.* When a man hath the testimony of his conscience for the sincerity of his heart, he need no more doubt of Gods fatherly favour to him, though he be as much afflicted as Iob was, then Iob did: who notwithstanding all that Satan could do, or his friends could say, doubted not of his title and interest to Gods favour, but confidently said, *Though he slay me, yet will I trust in him, and I will maintaine mine owne waies before him. He also shalbe my salvation.*

3. There being no such outward affliction but may befall a Saint, we may on this ground comfort our selves, even in the midst of trials. If this were a sound ground of comfort, (*There hath no temptation taken you but such as is common to man*) as sound it must needs be, because laid downe by an Apostle, surely, this must needs be much more a sound one, *There hath no temptation taken you but such as is common to a child of God.* Faint not therefore under any crosse, but remember the consolation which speaketh unto you as unto children; *My sonne, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.*

4. That when we find trouble and sorrow we may not faint, it is fit to be prepared before hand: and in the daies of our peace and prosperity to meditate on this condition whereunto all Saints are subject; from which none are exempt. That which befalls any one, may befall every one. There never was, nor shalbe any that have had, or shall have a protection in this case, or immunity from this condition. For our preparation we have an excellent direction, *Eph. 6. 10, 11, &c.* which was for this end prescribed, as is evident by this clause, *That you may be able to withstand in the evil day, and having done all, to stand.*

§. 17. Of aggravating a distresse after deliverance.

THe *forementioned aggravation of the Prophets distresse at this time of gratulation, even when he was freed from it, further sheweth, that,

The uttermost extremity of a calamity is to be acknowledged after we are delivered out of it. Read for this purpose the ^abeginning of *Deborahs Song*: and ^b*Hezekiahs whole Song*: *David* is copious herein in many of his Psalmes; and *S. Paul* in many of his Epistles.

1. The judgement of a man wilbe hereby the better instructed in the cause of his deliverance to be from God, and the more convinced of the equity of his duty in giving thanks.

2. His heart also wilbe the more enlarged to admire, and his mouth the wider opened to celebrate the power, and wisdom, and mercy of God in his deliverance.

The application of this point nearely concernes us who have so lately received *so gracious so maraculous a deliverance from so deadly a danger as the like hath not bin heard of in former ages. The kind of danger, and the feare which possessed us while we were in the midst thereof, is oft to be meditated on, yea, and to be recorded also, as here the Psalmist by divine instinct recordeth his, that if it should in processe of time slip out of our memories, we might have that meanes to recall it againe. And not onely the substance thereof in generall, but also such particular circumstances as may make to the aggravation thereof.

Many will whine pitifully while the crosse lieth on them, and complaine exceedingly of the weight thereof. They will then set out every circumstance of aggravation to the uttermost, if not beyond the uttermost truth; but when they are freed, at ease, and at liberty, then lightly think of it, and say there was more feare then needed. Thus is the

* §. 15.
*Gravitate mis-
eræ vitæ suæ va-
tiones, postquam
ab ipsi liberaverat
eum Deus, De-
scribit Aug.
Confess. l. 1, 2,
3, &c.
a Iudg 5. 6, 7,
b Isa. 38, 10, &c.*

Application of
the point.

* See §. 3.

Contrary,
1 To extenu-
ate a delive-
rance.

deliverance sleighted, Gods power, providence, and grace dis-respected, mens hearts closed, and tongues tied from giving to God his due praise, and God provoked either to inflict heavier judgements, or else to cease to smite them any more with the stripes of a father, and to give them over to a reprobate sence. In a word, by that meanes the profit and benefit of a visitation is lost.

3. To brag of a deliverance.

There be others that after their deliverance will much speake of the danger wherein they were, and of the very extremity thereof: but how? boastingly, vaine-gloriously: bragging of their owne wit, and fore-cast, or (to use their owne base and vulgar phrase) of their good fortune. Thus is God by another extreme robbed of that honour which is due to him.

Direction how rightly to aggravate a danger from which we are delivered,

To avoid these two extremes, the forenamed duty is rightly and wisely to be performed: that so that which is good in the substance, may for the manner be well done. For which end these rules may be of good use.

Gen 32. 10.

1. Empty thy soule of all self-conceit: and humbly acknowledge thy selfe *not worthy of the least of all Gods mercies.*

Isa. 38. 10, & c.

2. Well weigh with thy self, and willingly make known to others what little hope of deliverance thou hadst in the extremity of thy calamity. *I said (saith he who made a Psalm of praise after his recovery) I said, in the cutting off of my daies, I shall go to the gates of the grave, & c.*

Psal. 118. 23.

3. Record the evidences of Gods more then ordinary providence, that thy selfe and others which heare, may discern where the finger of God hath shewed it selfe. He that said, *This is the Lords doing, and it is marvellous in our eyes,* well observed the worke of God.

Psal 18. 6.

4. Remember how thou wert affected in the distresse: whether thou didst then call upon God for deliverance. If thou didst, make knowne as much. Boldly thinke and say, as the Psalmist, *In my distresse I cried to my God: he heard my voice.* This will be an evidence of the worke of God, that he hath delivered thee.

5. What

5. What thou doest, do in way of praise, to the glory of God, as the Psalmist where he recordeth a great deliverance, and ascribeth it to the Lord, inserteth this clause, *who is worthy to be praised.*

Psal. 18. 3.

6. What thou doest in this kind, do before such as thou supposest have minds and hearts disposed to take notice of Gods workes: as this Prophet said, *I will pay my vowes unto the Lord in the presence of all HIS people:* before such, a man dares not boast of any thing, but of God, and his worke.

Psal. 116. 10.

7. In this kind what thou doest, do it as before the Lord. When thou art alone before him, then open thy soule in the aggravation of thy distresse to the full. When thou art in company, let thy heart be fixed on the Lord. No better meanes to keepe thee from boasting in thy selfe. Thus did he whose mouth was so full of Gods praises. *I have set the Lord (saith he) alwaies before me.*

Psal. 116. 8.

§. 18. *Of the Resolution of the fourth Verse.*

PSAL. CXVI. IIII.

Then called I upon the name of the LORD: O LORD I beseech thee deliver my soule.

II. **T**He * second branch of the *Exemplification* of Gods kindnesse setteth out the *Meanes* which the Prophet used to obtaine deliverance of the Lord: and that was in one word *Prayer*: which is here noted in this fourth Verse, where we may observe,

* See §. 2.

1. A generall declaration of that meanes, *Then called I upon the name of the LORD.*

2. A particular expression of the maine substance thereof, *O LORD, I beseech thee, deliver my soule.*

In the generall, three distinct points are observable.

1. The time. *Then.*

2. The action. *I called.*

D 4

3. The

3. The object. *Upon the name of the LORD.*

In the particular we may discern

1. The *Manner* of framing his prayer.

2. The *Matter* that is prayed for.

The *Manner* pointeth out two graces of speciall use to make prayer effectuell.

1. His Faith. *O LORD.*

2. His Eervency. *I beseech thee.*

The *Matter* expresseth

1. The thing desired. *Deliver.*

2. The subject for which it is desired. *My soule.*

§. 19. Of seeking a remedy in misery.

THE first point to be observed in the fourth verse is the Generall declaration of the *Means* used for deliverance: And thereof the first speciall branch is the *time* when that meanes was used, *THEN* called I, &c.

That particle of *time* is in the Originall expressed by a copulative particle, *And*: which is thus joyned with the former, *I found sorrow, AND on the name of the LORD I called.* It is usuall with the Hebrewes to point at the time of doing a thing, by joyning the thing done with the occasion of doing it. And if in English we should thus speake, *I was in prison and petitioned the King,* any would thence gather the time when the petition was made, as if it had beene said, *When I was in prison, then I petitioned.* Wherefore for perspicuity sake this particle of *time*, *THEN*, according to the true sense of the word, is here not unfitly used: and from thence this instruction may be inferred.

*Revera pauper
& inopi, pulsa
ad eum qui ope-
rit. Bern super
Cant. Serm. 1.*

In distresse redresse is to be sought. It is that which God hath commanded, and to which he hath made a promise, (*Psal. 50. 15.*) which the Saints in all ages have done, (*Psal. 22. 5.*) and found good successe therein: yea, which very sense teacheth unreasonable creatures to do, *Iob 38. 41.*

It is the very end why God hath afforded meanes of redresse,

distresse, that they should be sought and used. To be carelesse herein, is to neglect the diuine providence for our good: wherby men shew themselves both ungratefull to God, and injurious to their owne soules.

Iust cause there is on this ground to reprove those stupid blocks who are never moved in any judgement to enquire after any meanes whereby it may be removed: but upon conceit that it is an inevitable destiny, neglect all meanes, thinking that if their hap be to escape, it is well: but if they must needs perish, it cannot be avoided. Thus by the shallownesse of their conceit, they crosse the incomprehensiblenesse of Gods wisdom; or rather by their obstinate blockishnesse they pervert the revealed goodnesse of God. For, the wise God keeping close to himselfe his determined purpose, hath in goodnesse revealed meanes for such an accomplishment of his counsell as may best make for our good: in use of which meanes if we be conscionable; we shall assuredly find Gods will accomplished to the best. It is not therefore their destiny, but their folly, that such as neglect meanes warranted and sanctified by Gods Word, do perish: wherein they make themselves accessary to their owne destruction. For, howsoever the patrones of *Destiny* do attribute all things thereto, both good and euill, yet it is euident, that God justly reuengeth in euill men their deserts, but bestoweth all good things thorow an undeserued grace of his owne mercifull inclination: so as, of him grace and helpe in time of need is to be sought.

This therefore wilbe our wisdom to take notice of the distresse wherein we are, to enquire after the best means of helpe and succour, and to be conscionable in using it. Common sense, and naturall reason move men to seeke after temporall sensible remedies, and to learne which of them haue a *probatum est* per experimental evidence of good done by them. To such as are minded to believe Gods word, and to use that remedie to which God himselfe, and his Saints in all ages haue given a *probatum est*, the next following doctrine wilbe of good use.

1
Reprehension
of stupid per-
sons.

See *if hole*
Armour of God,
Treat. 2. Part. 3
§ 18, 19.

*Fati assertores
& bona & mala
hominum fato
tribuant. Deus
autem in malis
hominum merita
eorum debita re-
tributione perse-
quitur, bona vero
per indebitam
gratiam miseri-
cordi voluntate
largitur. Aug.
contr. 2. Epist.
Pelag. ad Boni-
fac. l. c. 6.*

§. 20. Of Prayer in affliction.

* See §. 19.

Quintilianus
lib. 2. cap. 13.
interpretatur
наболѣніа univer-
salia, vel perpetua.
talia.

Potens est Deus,
vel docere tole-
randum, vel
sanare toleratum.
Aug. Enar. in
Psal. 49.

* §. 19.
* Mat. 7. 7.

b Psal. 3. 4.

c Jer. 7. 16.
— 11. 14.

Nil est tam ar-
duum atq; diffi-
cile, quod non Deo
iuvante planissi-
mum atq; expe-
ditissimum fiat.
In ipsum itaq;
suspensi, ab eo
auxilium depre-
cemur, Aug. de
lib. arbit. l. 1.
c. 6.

THE * second speciall branch of the generall declaration of the meanes is the action used. *I called*, saith the Prophet. This having relation to the Lord, as the next words shew, setteth out his praying to God. And this was that soveraigne, that effectuall meanes which he used: so as,

Prayer is the best remedy in a calamity. This is indeed a true catholicum: a generall remedy for every malady. Not like the *Empericks catholicum*, which sometimes may work, but for the most part failes: but that which upon assured evidence and constant experience hath its *probatum est*: being that which the most wise, learned, honest, and skilfull Physician that ever was, or can be, hath prescribed. Even he that teacheth us how to beare what is to be borne, or how to heale and helpe what hath beene borne. Well weigh the testimonies of Scripture * produced for proove of the generall doctrine, that *redresse is to be sought*, and they will be found very pertinent to this particular kind of redresse, *prayer*. This is the remedy which God hath * commanded to be used, and whereto he hath promised his blessing, which accordingly hath beene ^b used, and an answerable blessing observed. Yea, further to shew the effectuall operation hereof, when the Lord hath resolved not to cure, he hath * forbidden this remedy to be used: as if, if it were used, it must needs do the deed, it could not be in vaine.

It is no latent virtue in prayer (as it is a worke performed by man) that maketh it so effectuall in operation: but the order which it hath pleased the divine wisdom to establish. God being the fountaine of all blessing, the author of all helpe, that *Father of lights from whom every good gift cometh*, (Iam. 1. 17.) who can conveigh what helpe and succour it pleaseth him, (and there is nothing so difficult, which by the helpe of God can not be accomplished.) He who can afford help by what means it seemeth best to his wisdom, hath

hath sanctified this means of prayer for us, thereby to obtaine mercy and to find grace to help in time of need. And that because in and thereby *God who is called upon is much honoured, and man stript of all matter of boasting and selfe-concept. For, In that men seeke help by prayer of God, they testifie an acknowledgement,

1. Of their need. For need, yea sense of need makes men crave.

a. Of their owne impotency. For, they who are able to helpe themselves, use not to seeke helpe of others.

3. Of the disability of other creatures to helpe. For, they who can have succour nearer hand, will not seeke further off for it. By prayer the soule ascendeth into the highest heavens, to the Throne of the highest Majesty, because lower then that it can have no hope of helpe.

Finally, if ever men uncover their nakednesse, open their sores, lay forth their wretchednesse, set their sinnes in order, confesse their guiltinesse, acknowledge their cursednesse, cast away all cloukes of vaine hopes in themselves, and in other creatures, it is in prayer. For prooffe hereof set the patterne of the *Saints prayers recorded in holy Scripture before you.

1. Here take notice of the cause why men in their needs and distresses *lust and have not, desire to have and cannot obtaine*: even because (as the Apostle hath set it downe) they *aske not*. Hath God sanctified a means for attaining helpe in all our necessities and extremities, and shall we thinke that he will suffer his ordinance to be crossed? can we expect helpe by any other course then that which in his wisdom he hath prescribed? *Let not that man thinke that he shall receive any thing of the Lord.*

2. Be exhorted, as to take notice of your necessity, so to be conscionable in using this warrantable remedy.

1. When thou feelest any symptoms of Gods anger vexing and grieving thy soule, pray and say, *O Lord rebuke me not in thy wrath, &c.

2. When thou observeest the power of sinne to begin to prevaile

Heb. 4. 16.

* See The Whole
Armour of God
Treat. 3. §. 17.

* Gen. 18. 27.
— 32. 10.

Iud. 10. 10, 15.

1 Sam. 7. 6.

2 Sam. 24. 17.

Ezr. 9. 6, &c.

Neh. 1. 7.

— 9. 16, &c.

Dan. 9. 3, &c.

Psal. 38. 1, &c.

1
Instruction in
the cause why
men in misery
want helpe.

Iam. 4. 2.

2
Exhortation
to pray in all
need.
a Psal. 38. 1.

b — 19. 13.

prevaile over thee, and to make thee a vassall, pray, and say,
Keep back thy servant from presumptuous finnes, let them not have dominion over me.

c Luke 22. 32.

3. When feares of falling away possesse thee, pray *c that thy faith faile not.*

d 1 Cor 13. 8, 9

4. When thou art assaulted with violent temptations, pray *d against them*: pray that *Gods grace may be sufficient for thee.*

e Iam. 1. 5.

5. When thou wantest wisdom, or any other grace, *e aske it of God.* 10. 30

f 2 Chro 32. 8.

g James 5. 14.

h Psal. 41. 3.

6. When thou art visited with sicknesse, or art in any like distresse, pray as *f Hezekiah did*: yea *g Call for the Elders of the Church, let them pray over thee*: *h that at least the Lord would strengthen thee on the bed of languishing, and make thy bed in thy sicknesse.*

i — 144. 14.

7. When there is feare of enemies entring into the land, pray that *i there be no invasion, nor complaining in our streets.*

k 2 Sam 19. 51

8. When thou hearest of traitors conspiring against the peace of the land, pray to God to *k turne their counsell into foolishnesse.*

l Mat 9. 38.

9. When thou seest multitudes scattered abroad, as having no shepheard, *l pray the Lord of the harvest that he will send forth labourers into his harvest.*

m Eph. 6. 19.

10. When Ministers are silent or silenced, pray that *m they may open their mouth boldly, to make knowne the mysteries of the Gospel.*

n Psal. 119. 18

o Acts 16. 14.

p Psal. 90. 17.

11. When thou canst not profit by the Word, pray that *n The Lord would open thine eyes and heart.*

12. When thou wantest good successe, pray and say *o Prosper O Lord the worke of our hands, O prosper thou our handy worke.*

p Iob 1. 5.

13. When thou fearest that thy children have done amisse, doe as *p Iob did, offer the sacrifice of prayer for them.*

Let the like be done for Husbands, Wives, Masters, Servants, Kindred, Friends, Neighbours, and all others in any need or distresse: In all things, at all times, *pray* *q* pray for removing evils: pray for obtaining good things.

§. 21. *Of calling on God as knowne by name.*

THE third speciall branch of the generall declaration of the *Meanes* is the *Object* to which the forementioned *Action* of prayer was directed: and that is thus exprest, *the name of the LORD*. Of calling on * *God*, I shall not need here to speake: all that was before delivered of prayer, concerned prayer made to God.

The point that remaineth to be insisted upon, is the manner of setting downe this object, thus, *the name of the Lord*.

The * *Name* of God is that whereby God is made knowne. By this phrase then he importeth that he called on God, as God had made himselfe knowne: with understanding of, and respect to those divine attributes whereby God as by a name had revealed himselfe: whereby is given us to understand, that,

God must be called upon as one that is knowne. The many titles attributed to God in Saints prayers, whereby God is manifested to be the true God, and distinguished from all false Gods, are evident demonstrations of this truth. Take for instance these. ^a *O God of my Father Abraham, and God of my father Isaac.* ^b *The LORD the God of the spirits of all flesh.* ^c *O LORD of hostes.* ^d *Thou art great O LORD God; there is none like thee, neither is there any God beside thee, according to all that we have heard with our cares.* ^e *O LORD God of Israel, there is no God like thee, &c.* ^f *O LORD God of Israel which dwellest between the Cherubins, thou art the God, even thou alone, of all the kingdomes of the earth, thou hast made heaven and earth.* ^g *Thine, O LORD, is the greatnesse, and the power, and the glory, and the victory, and the majesty, &c.* ^h *O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy, &c.* The bookes of the Psalmes and Prophets abound with such titles as set out the name of God. And in the New Testament thus

* See The Whole Armour of God, Treat. 3. §. 5, 6.

* See the Guide to go to God, §. 20.

Lege precatorem Augustini ad Deum, Soliloquiorum, lib. 1. cap. 1.

^a Gen 32. 9.

^b Num 27. 16.

^c 1 Sam 1. 11.

^d 2 Sam 7. 22.

^e 1 Kinn 8. 13

^f 2 King. 19. 15.

^g 1 Chro 29. 11

^h Neh. 1. 5.

ⁱ Eph. 3. 14.
Nullum Dei no-
men reperietis
quod non aut pi-
etatis gratiam,
aut potentiam
maiestatis onet.
Bern. super
Cant. Sermon. 15.

ⁱ
Exhortation
to seeke to
know God.
Gen. 4. 4.

Profectio cum
Deo confabula-
mur, quoties va-
camus deprecati-
oni. Chrys. de
Orand. Deum
lib. 1.

thus his name is set out, *The Father of our Lord Iesus Christ.*

Gods name, as it is set out in the word, is both a glorious name, full of *Majesty*, and also a gracious name, full of *Mercy*. His *Majesty* worketh *fear* and *reverence*: His *Mercy* *faith* and *confidence*. By these graces mans heart is kept within such a compasse, as he will neither presume above that which is meet, nor despaire more then there is cause. But where Gods name is not rightly knowne, it cannot be avoided but that they who come before him must needs rush upon the rocke of presumption, or sinke into the gulfe of desperation. Necessary therefore it is that God be knowne of them that pray to him, that in truth they may say, *We have called upon the NAME of the Lord.*

Be perswaded hereby all that desire so to offer up your spirituall sacrifice of supplication to God as he may have respect to your persons and prayers (as he had *respect* to *Abel* and his offering) be perswaded to learne to know the name of God, as in his word it is made knowne: and then especially when you draw neare unto him meditate on his name. Assuredly God will take good notice of them, that take due notice of him: and will open his eares to them by name, who rightly call upon his name.

§. 22. Of Saints familiar acceſſe to God.

THe particular expression of the substance of the Prophets prayer is in these words, *O LORD I beseech thee deliver my soule.* Wherein the first thing to be considered is the *Manner* of framing his prayer to God, in the *vocative* case and second person, as it were face to face speaking unto God, *O LORD*: Whereby we are taught, that

Saints have an holy familiarity with God. They need not send in their petitions to him by some of his servants, they may even by name present their prayers to himselfe: yea, they

they ought so to doe. To omit many hundred of examples that might be alledged out of the approved prayers of the servants of God guided therein by the Spirit of God, and recorded by the Holy Ghost (for this was their constant custome to direct their prayers even to God himselfe by name) that pattern which our Lord prescribeth in his perfect platforme of prayer, is a sufficient prooffe of the point; For, he that knew what familiarity with God his children might warrantably use, teacheth them thus to pray to God, *Our Father.*

Gods indulgency towards us, is the onely ground of this prerogative. His desire is to do us good on all occasions, and in all our needs to helpe us.

Wherefore that we may not be kept from him, and misse of that good which he intendeth to us, he affordeth us this admirable familiarity, and comfortable liberty to come our selves into his presence, and even into his bosome to powre forth our whole hearts. A prerogative this is whereby we are advanced above death, and above all things subject to corruption.

Now I beseech you, that ye receive not this grace of God in vaine. It is an high honour, a great favour, proper to favourites. That which on our parts is hereupon expected, is, that we freely use this prerogative, and *draw neare with a true heart in full assurance of faith.* If God were not minded to receive our petitions, and to grant our requests, he would never afford us so free and friendly accessse into his chamber of presence. We do not as *Esther* did by going in to King *Ahasuerus* his inner court, put our lives in hazard by presenting our persons and prayers before the face of God, but we do that which much pleaseth him, and which will bring much peace to our owne hearts. For, as thereby we gaine much assurance of Gods fatherly favour to us, so we may be sure to have all our lawfull and meet desires granted unto us. Aske therefore what thou wantest: *aske of God himselfe, who upbraideth not: aske in faith, nothing doubting, and it shall be given thee.* True faith will draw us unto God.

Necesse est ut qui cum Deo familiaritatem habeat, superior evadat & morte, & omnibus que corruptioni sunt obnoxia Chryf. loc. citat. Exhortation in faith to draw neare to God, Heb. 10. 22.

Eth 4. 11.

*Centurio, quo
magis credidit, eo
magis accessit ad
Dominum. Aug.
de Confess.
Evang. l. 2 c. 20.*

God. The *Centurio*, the more his faith increased, the more boldly and familiarly he approached to the Lord. Compare *Luke* 7. 3, &c. with *Mat.* 8. 5, &c. and well weigh their manner of setting downe the history of the *Centurions* comming to Christ, and it will appeare that the Centurion in desire of his servants recovery, first sent the Elders of the Iewes to intreat Christ to come to his sicke servant. But so soone as they were gone, better thinking of his owne unworthinesse, and of the power of Christ, he sent friends to stay his comming, and onely by his word in absence to cure his servant. Yet further meditating on Christs goodnesse, to shew that it was not in pride that he sent others rather then went himselfe, he takes boldnesse, and went himselfe to Christ.

§. 23. *Offervency in prayer.*

UN
de hac voce vi-
de infra ver. 16
Aaa interpre-
tatur rogo &
deprecor. Hier.
in hunc loc.

THE second branch of the Prophets *Manner* of expressing his prayer, is in this phrase, * *I beseech thee*, which importeth a kind of earnestnesse. For, the things which we faine would have, we use to intreat for: as *St. Paul*, who earnestly desired that the Galatians should returne to him, thus expresseth his desire, *I beseech you, be as I am, Gal. 4. 12.* Hence learne, that,

- ^b *Exo.* 14. 15.
- ^c *Rom.* 15. 30.
- ^d *Gen.* 32. 24.
- ^e *Joel* 2. 13.
- ^f *1 Sam.* 1. 15.
- ^g *Psal.* 42. 1, 2.
- ^h *Rom.* 12. 11.
- ⁱ *1 Sam.* 5. 16.

Prayers made to God must be fervent. A property this is appertaining to prayer much pressed in Scripture: and that under these and such like metaphors, ^b*crying*, ^c*striving*, ^d*wrestling with God*, ^e*renting the heart*, ^f*pouring out the soule*, ^g *panting after*, ^h *thirsting for*. Yea it is expressly required (ⁱ*be fervent in spirit*) and added as a ⁱ proviso to effectual prayer.

*Magna arma
sunt oratio si cum
intentione fue-
rit.* Chrys. in
cap. 11. ad
Heb. Hom. 37.

Fervour in prayer is as fire put to powder, which makes it ascend high. Yea, prayer if it be made with intention, will be as armour of prooffe against all that can annoy a Christian. Fervency makes prayer so much the more prevalent, in that it manifesteth an high esteeme of the thing for which

which we pray, truth of our desire, and faith in obtaining. Who will be earnest for that which he little regards? Where the desire is fained, how can the heart be thoroughly affected, or inflamed? If there be distrust, doubt, and feare of prevailing, will not the spirit be heavy, and the desire cold? But God is well pleased when he discerneth that men highly prize, heartily seeke, and confidently expect his favour. True fervency then arising from all these, must needs be acceptable to God: and fervent prayers, effectually. For, they pierce heaven, whence they cannot returne empty, without blessing.

Let us now rouse up our spirits when we call upon God; let us intreat him, beseech him, importune him, not take any nay. Do, as the widow did in the Gospell with the hard-hearted Iudge, give him no rest. We have to deale with a father, with a tender-hearted father, who delights to heare his children beseech him: so as we may rest upon it, that our beseechings shall not be in vaine.

§. 24. Of delivering a mans soule.

THe * *Matter* of the Prophets prayer is in these words, *Deliver my soule*. The thing desired, *Deliver*, importeth that he was in distresse, (which he acknowledged in the former verse) and that to be freed out of that distresse, he called upon God. The *Subject* for which deliverance is desired, his *Soule*, is *Synechdochically* put for his whole person, body and soule. A *Synechdoche* ^a frequent in Scripture: so cleare, as Translators do oft turne this very word, ^b *person*. In this and ^c other like places *Soule* is put for a mans *whole person* very *emphatically*. 1. To shew the grievousness of the distresse; it pierced to their very soules. 2. To shew the danger thereof: it brought their very soules, their life into danger. Thus it appeareth that that which the Prophet desired was to be freed from such a distresse as endangered his life.

This kind of prayer, namely for deliverance from
E
evil,

Exhortation
to be earnest
in prayer.
Luke 18. 2. &c.
See The Whole
Armour of God,
Treat. 3. § 141,
142, 143.

* See §. 18.

* Gen. 72. 3.

— 46. 18.

Exo 1. 5.

Gen. b

Gen. 14. 21.

— 36. 6.

* Psal. 30. 3.

— 120. 6.

— 124. 4, 7.

Lege Augusti-
ni precatio-
nem in afflic-
tione, qua mul-
ta depreca-
tur mala.
Medit. cap. 38.

David perpetuis
precatibus
plurimos dolores
pressurarum re-
mouit. Ita & Iob
ad Deum preci-
bus utebatur.
Chrys. de Prov.
Dei lib. 3.

evill, is called *Deprecation*.

The evill from which he prayed to be delivered, was such an one as touched his person: it was temporall, corporall. The description of it in the former verse sheweth as much.

It was also deadly; it brought his life into danger.

Three observable points may be gathered from this *Matter* of the Prophets prayer.

I. *Deprecation may and must be used.* Hereof See *The whole Armour of God*, Treat. 3. §. 32, &c. and the *Guide to go to God*, on the 5. petit. of the Lords prayer, §. 156.

II. *Deprecation may and must be used against temporall evils:* even such as touch our persons, our bodies as well as our soules. Let the places whereto reference is made in the former point be advisedly marked, and we shall find this branch also handled. Yet further for this particular, See the *Guide to go to God* on the 4. Petit. §. 81, 83, 89, 93, 99, 100.

III. *In danger of death deliverance may be sought of God.*

§. 25. *Of praying for deliverance in danger of death.*

THAT it is lawfull when our life is in hazard to seeke help of God, is evident, as by the frequent practice of them who well knew what was lawfull for them to do; so by Gods gracious hearing of their prayers, and delivering them from death. Here we have *Dauids* patterne. Take for further instances in this case the examples of *Moses* at the Red Sea, *Exod.* 14. 19. *Jonah* in the whales belly, *Jon.* 2. 1. *Hezekiah* when he had received from God a message of death, *Isa.* 38. 1, 2. And the *Church* for *Peter* when he was bound in prison, *Acts* 12. 5. Yea, the Apostle oft requireth this duty to be performed for him, in his dangerous distresses. Among other places especially note these, *Rom.* 15. 30. *2 Cor.* 1. 11. *Heb.* 13. 19.

God

God is the * Lord of life and death: they are at his command, to come, to go, to carrie: *Unto God the Lord be long the issues from death, that is, deliverances from death and deadly danger.* ‡ *H Ezekiah was sicke unto death: yet the Lord preserved him from death.* † So hath the Lord oft delivered his servants from such dangers as their enemies supposed they could never have been delivered from.

§ *Take heed, Brethren, least there be in any of you an evil heart of unbelief, in departing from the living God.* Oppose not seeming impossibilities to Gods omnipotency. Say not in diffidence, *as the Israelites did, can God do this, or that.* Note the † vengeance that followed the incredulous Prince.

Seeing there is so good a ground of faith in the most desperate distresse that in this world we can fall into, learne we to exercise our faith: and when *we know not what to doe,* then with faithfull *Iehosaphat* to fixe them upon the Lord. It is one maine end why God hath set in mans eyes a fift muscle, whereas other creatures have but foure, one to turne downewards, another to hold forwards, a third to turne the eye to the right hand, a fourth to the left hand: but no unreasonable creature can turne the eye upward: only man that hath reason to convince him that there is a God above, hath also a fift muscle in his eye, to rouse it up to God, and in all extremities to expect helpe from him. Let us therefore on all occasions turne our eyes up to God, and call on him for helpe, and rest on him to be heard, so farre forth as in his wisdom he seeth it to be fit for his owne glory and our good. For, true faith so trusteth to Gods power, as it subjecteth it selfe to Gods will, like the *Leper* that said to *Christ*, *If thou wilt thou canst make me cleane.* Or rather like those three faithfull and valiant servants of the Lord that said to the angry King (that threatned to cast them into an hot fiery furnace, if they would not worship his idoll) *O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of*

* Deut. 32. 39.
† Sam. 2. 6.
‡ Psal. 68. 20.

† Isa. 38. 1.
‡ Ier. 3. 8. 6, &c.
Esth. 8. 17.
Act. 5. 19. &c.
— 12. 7, &c.

Dehortation
against di-
strust.
‡ Heb. 3. 12.
‡ Psal. 78. 19, 20.
‡ 2 King. 7. 17.

Exhortation
to believe, and
in faith to
pray.
2 Chro. 20. 12.
*Quintum muscu-
lum si attrabas,
oculus sursum
vertitur, ut eius
auxilio celum
intueremur.* Co-
lumb de re
anatom. l. 5. c. 9

Mar. 1. 40.

Dan. 3. 17, 18.

Quod dicis, hoc est, Deprecor, Domine, libera animam meam, Non est enim vocantis sed deprecantis affectus. In ingenti enim periculo constitutus est. Hic in hunc loc,

thine hand, O King. But if not, be it knowne to thee, O King, that we will not serve thy gods. With this proviso of a contented submission of our desires to Gods good pleasure, we may in the most mortall sicknesse that can cease upon us, in prison, in captivity, when our enemies have us the most sure that they can imagine, or desire, in any other extremity, call upon God to deliver us; yea and to deliver others also in the like cases, yea though they lie at point of death. So also in times of publique judgements, when the heavens threaten to destroy all the fruits of the land, when the plague most rageth, when the enemies have entred into our land, we may pray to God for deliverance. No judgement can so farre proceed, as to exceed Gods power in suppressing it, whereof this plague giveth good evidence: and this phrase, *O Lord I beseech thee deliver my soule*, manifesteth the affection of one earnestly craving the removall of the evill wherein he was. For, (as we have heard before) he was in very great danger.

§. 26. *Of Gods attributes of goodnesse.*

PSAL. CXVI. V.

Gracious is the LORD and righteous: yea our God is mercifull.

* See § 2.

III. **T**He *third branch of the *Exemplification* of Gods kindnesse declareth the *Cause* whereby God was moved to deliver him: and that is here attributed to God himselfe, onely to him. He therefore taketh occasion to describe God, and that by three of his properties.

1. *Gracious.*
2. *Righteous.*
3. *Mercifull.*

All these are further amplified by a particular application of them to that God in whom he trusted, and on whom he called, who is here set out

I. By

1. By his title of Excellency, *Iehovah* the LORD.

2. By the Relation that Saints have to him, *Our God*.

The first attribute, **gracions*, hath especiall respect to that goodnesse which is in God himselfe. The **root* whence it commeth signifieth to do a thing *gratū*, freely, of ones owne mind and goodwill. This is that word which is used to set out the free grace, and meere good-will of God, thus, *I wilbe gracions to whom I wilbe gracions*. There is also an *adverbe* derived thence, which signifieth *gratū*, freely: as where *Laban* thus speaketh to *Iacob*, shouldest thou serve me for naught? Thus is this word opposed to merit. And hereby the Prophet acknowledged that the deliverance which God gave, was for the Lords owne sake, upon no desert of him that was delivered.

The second attribute, *Righteous* or *just*, hath particular relation to the promise of God.

Gods righteousness largely taken, is the integrity or *Equity* of all his counsels, words, and actions.

This is generally manifested by his equall ordering of all things. For, *the Lord is righteous in all his waies. All his waies are judgement. A God of truth, without iniquity, just and right is he.*

Particularly is Gods righteousness manifested in giving reward, and taking revenge. Thus it is said to be a *righteous thing* with God to recompence tribulation to them that trouble the Saints; and to them that are troubled, rest. This is that righteousness whereabout the Lord maketh this challenge, *Is not my way equall?* In regard hereof, the day of rendring to every one according to his works, is stiled, *The day of the revelation of the righteous judgement of God.*

But the occasion of mentioning Gods righteousness here in this place being to shew ground of his calling on God, and of Gods delivering him, it must needs have respect to Gods word and promise, and to Gods truth in performing what he hath promised.

For, *truth* is an especiall branch of righteousness. Thus the righteousness and faithfulness of God are put for one

יְהוָה

יְהוָה

* Exo. 33. 19.

יְהוָה

יְהוָה

יְהוָה

יְהוָה

יְהוָה

Psal. 145. 17.

Deut. 32. 4.

2 Thes. 1. 6, 7.

Ezek. 18. 25.

Rom. 2. 5.

Iustitia Dei con-

venienter veri-

tas nominatur.

Et sic dicitur in

nobis veritas in-

stituta. Aquin.

Sum. 1 par. q.

21. art. 2.

Psal. 143. 1.

Psal 40 10.

His misericordiam posuit, semel iustitiam in medicinis inclusa est gemino septe inclusa misericordie.
Amb. in Orat. de obit. Theodof.

מִסְתַּחֲסֵד

Deut. 30. 3.

יִחְיֶה

2 King. 13. 23

מִסְתַּחֲסֵד

מִסְתַּחֲסֵד

P. Pro. 12. 10.

יִחְיֶה

אֵת הַבֹּשֶׁת וְהַחֲסִיד

וְהַחֲסִיד וְהַבֹּשֶׁת

וְהַחֲסִיד וְהַבֹּשֶׁת

Luke 1. 78.

Misericordia est Deo maxime attribueda: tamen secundum effectum, non secundum passionem affectum, &c.
Aquin Sum. 1. par. 9. 21. art. 3.

and the same thing: as where the Psalmist saith, *I have not hid thy righteousness, &c.* by way of explanation he addeth, *I have declared thy faithfulness.* In like respect the Apostle joyneth these two attributes together, as signifying one and the same thing, thus, *He is faithful and just to forgive us,* 1 Joh. 1. 9. So as this sheweth that it was Gods owne word and promise whereby he had bound himselfe, that moved him to afford succour. Yet so as his grace is the ground thereof, and his mercy accomplisheth it. Therefore mercy is twice expressed: righteousness once. Righteousness in the midst, inclosed with a double fence of mercy.

The third attribute, *Mercifull*, hath apparent reference to misery. For, misery is the proper object of mercy. And in this respect this word is oft translated *compassion*: as where *Moses* speaking of the great misery whereinto *Israel* should be brought, saith, *The Lord will have compassion upon thee.* And when *Hazeel* had much oppressed *Israel*, it is said, *The Lord had compassion on them.* The notation of the word importeth as much. For, the same word in Hebrew signifieth *bowels* and *mercy*: for, mercy ariseth from the moving of the bowels at the sight of misery. Hence is it that the LXX translate *mercies*, *bowels*. As where the wise-man saith, *The mercies of the wicked are cruell, they, & the bowels.* And in the New Testament, *to have compassion*, is usually set out by a word that signifieth, *to have the bowels moved*: and *the bowels of mercies* is a phrase oft used.

Ob. These phrases import passion whereunto the divine essence is not subject.

Ans. Nor mercy, nor any other like property is attributed to God properly, as a passion, but tropically, to demonstrate that the effects of such affections do come from God. Men that have bowels of compassion in them, and are truly affected with the miseries of others, will be ready to afford them what helpe they can. So, because the Lord is ready to succour such as are in misery, he is said to be mercifull, full of compassion, and to have bowels of mercies.

The

The first title *LORD* sets out the excellency of God. Fit mention is here made thereof, to shew the blessed concurrence of *graciousness* and *goodness* in God. Though he be *Iehovah* the *LORD*, yet is he *gracious, and righteous, and mercifull*.

The second title, *our God*, manifesteth a peculiar relation betwixt him, and the faithfull, that believe in him, and depend on him, as this Prophet did. And to them in an especiall manner the *LORD* is gracious: which moved him thus to change the person. For, where in the third person he had said before, the *LORD* is gracious: here in the first person, *Our God*: yet so as he appropriateth not this privilege to himselfe, but acknowledgeth it to be common to such as himselfe, by the plurall number, *Our*.

This description of God is not by any particle of connexion tied to the words going before or following after; but fitly it may be referred to both. To the former, as shewing the ground of his *calling upon God*, because he is *gracious, &c.* To the latter, as shewing the ground of Gods delivering him: even Gods owne grace, &c.

Many comfortable instructions do flow from this description of God, as,

I. Gods *goodness* ariseth from himselfe. He is *gracious*.

II. God is faithfull in his promises. He is *righteous*.

III. God is moved with mans miseries. He is *mercifull*.

IIII. The great Lord is a good God. *Iehovah* the great *LORD* is *gracious, &c.*

V. The Lord is in speciall manner a God to the faithfull. They may say to him and of him, *Our God*.

6. Gods *goodness* in peculiar appertaineth to his peculiar people. They that can say *Our God*, may especially say he is *gracious, &c.*

7. Knowledge and faith in Gods *goodness* encourageth Saints to call upon God. For, after the Prophet had testified that he called on God, he thus describeth God, to shew what made him bold so to do.

Of this title
LORD, See
The Churches
Conquest on
Exod. 17. 15.
§ 72.

8. Gods goodnesse is the cause of the deliverances which he giveth to his people. For, so soone as he had set out the goodnesse of God, he addeth, *The Lord preserveth*, to shew that *That* was the cause of *This*.

§. 27. Of Gods graciousnesse.

See the Guide
to go to God,
§ 104.
*Deus ex se sumit
materiam, &
velut quoddam
seminarium mi-
serendi.* Bern. in
Natal. Dom.
Serm. 5.

I. **G**ods goodnesse ariseth from himselfe. The attribute *Gracious* importeth as much: and as much is expressly avouched in Scripture. What els doth this speech of God import, *I wilbe gracious to whom I wilbe gracious?* (*Exod. 33. 19.*) And this, *I, even I, am he that blotteth out thy transgressions for mine owne sake,* (*Isa. 43. 25.*) And this, *For mine owne sake, for mine owne sake will I doe it,* (*Isa. 48. 11.*) And this, *I was fownd of them that sought me not.* *Isa. 65. 1.* And many the like.

Whence should Gods goodnesse arise if not from himselfe? What is in the creature to move God to be good and kind unto it? ^e The creature hath *nothing but what* from God it hath *received*. What it hath, can ^f *profit God nothing*. The most excellent is & lesse then the least of Gods mercies. When it hath done all, it is an ^h *unprofitable servant*: it hath done nothing but duty whereunto it was bound.

Ob. Christ our Mediatour is worthy to appeare before God for us. He hath merited grace and favour. For his sake God doth the good which he doth to us.

1. *Ans.* If we consider, 1. Who Christ is, even the onely begotten Sonne of God, very God. 2. Who gave Christ to be a Mediatour for us, even God himselfe. *God so loved the world, that he gave his onely begotten Sonne, &c.* *Iob. 3. 16.* 3. What moveth God to accept that which his Sonne hath done, what moveth him to accept thereof for us, namely his *Grace*. For, *By his grace God maketh us accepted in his Beloved: In whom we have redemption, according to the riches of grace.* (*Eph. 1. 6, 7.*) If we consider the three points, we shall find that Gods grace and Christs worth are not incompatible, such things as cannot agree together.

^a 1 Cor. 4. 7.

^f Iob 22. 2, 3.

— 35 7.

^g Gen. 32. 10.

^h Luke 17. 10.

together : but rather such as do commend each other. Yea, thus justice is mercy, and mercy is justice.

Admirable comfort doth hence arise to us poore unworthy wretches. Unworthy as creatures : more unworthy as mortall creatures, dust and ashes : most of all unworthy as sinfull creatures. Nothing in us can worke in us any boldnesse to approach into Gods presence, to expect any favour, any blessing from him : but matter enough there is in us to make us fly from his presence, as *Adam* did when he heard his voice in the garden : and to make us expect wrath and vengeance. Now then there being in us no matter of worth, no matter of hope, wherein lieth our comfort ? What ground of confidence have we ? Surely this, and none but this, *The Lord is gracious* : for his owne sake he doth good. But how may that appeare ? even by the objects of his goodnesse, who have no worth at all in themselves. For, if he doth good to such as are unworthy thereof, he doth it not for their sakes, but for his owne sake. Herein then lieth our comfort and confidence, that we approach to a gracious God, who to shew that what good he doth, he doth for his owne sake, doth it to such as are unworthy. Thus when *Adam* by his transgression had spoiled himselfe of all that excellency which might make him acceptable to God, and had made him liable to the just vengeance of God, God came to him, not as a Iudge to condemne him : but as a Physitian to cure him. At the first word he raised him. For, first he calls to him : and by his owne name he calls to him, saying, *Adam, where art thou ?* Thereby he intimates his mind to him. Wherefore we, though we know our selves to be, as indeed we are, most unworthy of the least grace, yet we are bold to call, and hope for grace, because we call upon, and hope in a *gracious God*.

Be now well instructed in this divine property, and let thy confidence be placed thereon. Learne when thou comest before God, to go out of thy selfe, and utterly to renounce all confidence in thy selfe. Plead, with assurance of faith, plead this graciousnesse of God before him. It is of
force

Liquet iustitiam esse misericordiam, & misericordiam esse iustitiam. Ambr. in Orat. de Obitu Theod. Consolation notwithstanding our unworthinesse. Gen. 3. 8.

Deus ad Adamum venit sicut Medicus ad aegrotum. A prima voce ipsum statim erexit : & iacentem, & tremantem confidere fecit, prior eum vocans ipse : quinimo non tantum prior vocans, sed etiam ex suo ipsum nomine appellans, & dicens, Adam ubi es ? &c. Chrys. ad Pop. Rom. 7. Admonition to be acquainted with Gods graciousnesse.

*Ille vincit qui
gratiam Dei spe-
rat, non qui de
sua virtute pre-
sumit Ambr in
Orat. de obit.
Theodof.
Instruction,
how worthy
God is of all
praise,
Mat. 11. 25, 26.
1 Tim. 1. 12, 13
14.*

* See §. 26.

^b Deut. 32. 4.
See *Whole*
Armour of God,
Treat. 2. Part.
6 § 27.
* Rev. 6. 10.
^d Deut. 7. 9.
* Numb. 23. 19.
^f 1 Sam. 1 § 29

force to keep him that is well instructed therein, and placeth his confidence thereon, from despaire. It affords more encouragement of drawing neare to God; then our unworthinesse can give discouragement. *Of meditate* thereon, and that seriously, especially when thou art about to make any supplication to God, and thou shalt find such a vertue therein; as thy cold heart wilbe so warmed, thy dull spirit so quickened, thy doubting mind so resolved, thy fearefull conscience so encouraged, thy weake and wavering faith so settled, and thy perplexed soule so quieted thereby, as with much comfort thou maist call upon God, and with much confidence expect a gracious answer from a *gracious God*. For, he overcomes that trusteth to the grace of Christ, and presumeth not on his owne power.

This also is of speciall force to enlarge our hearts, and to open our mouthes in the praises of God for the good things we receive from him. The more unworthy we are of favour, the more bound we are for favour. The more free a kindness is, the more worthy of praise it is. The doner that for his owne sake doth a kindness, gaines thereby all the glory thereof to himselfe.

§. 28. *Of Gods * righteousness as he is faithfull.*

II. **G**OD is faithfull in his promises. In this respect is he said to be *righteous*: and to be ^b a *God of truth, just and right*. The truth and faithfulness of God is as frequently set out in Scripture as any other of his properties: and that not onely affirmatively, that he is ^c *true*, and ^d *faithfull*; but also negatively, that ^e *God is not a man that he should lie, neither the sonne of man that he should repene: hath he said, and shall he not doe it? Or hath he spoken, and shall he not make it good? The strength of Israel will not lie.*

Gods honour is much engaged in his truth: the faith of his Saints doth wholly rest thereupon. It is that which maketh his promises, threatnings, and whole word to be the more

more regarded. A maine difference lieth therein, not onely betwixt him that *when he speaketh a lie, speaketh of his owne mind, being a liar and the father of it*: but also betwixt vaine, unconstant man, and the God of truth.

Suffer not any word to slip out of thy mouth, nor give entertainment to any thought that may any way impeach Gods righteousness. If any such thought come into thy mind, say with the Prophet, *Righteous art thou, O Lord, when I plead with thee*. And remember the Apostles exprobration, *O man, who art thou that repliest against God?* *Let God be true, but every man a liar.* *Heaven and earth shall passe away, but Gods words shall not passe away.*

Among other sinnes, *take heed of an evil heart of unbelief*. This *maketh the righteous Lord a liar*. * Infidelity, as it is of all sinnes the most dangerous and damageable to man, so the most dishonourable to God, in that it is directly opposite to one of his most excellent properties, his truth, and faithfulness, or righteousness.

For supporting thy faith, will marke whereon it may safely rest: even upon Gods righteousness, as well as upon his mercy. On this ground did *the Apostle in faith expect the crowne of righteousness*, because the Lord from whom he expected it, is a *righteous Judge*: and *the Psalmist is bold to appeale to the righteousness of God*. For, we may be well assured that what Gods goodnesse, grace, and mercy moved him to promise, his truth, his faithfulness, and righteousness will move him to performe.

Ob. Why doth he then appeale from Gods righteousness, and say, *Enter not into judgement with thy servant*?

An. In regard of his own vilenes and unworthines. Thus he desireth not to be dealt with according to his owne desert. *If God contend with man, he cannot answer him one of a thousand.* *If he marke iniquity, who shall stand?*

2. Gods righteousness with one eye looketh on his law, and beholdeth all sinnes as transgressions thereof, whereby all stand accursed: and so can *no man be justified in his sight*.

But

* Ioh. 8. 44.

Admonition,
1. Against impeaching Gods righteousness.
1 Ier. 12. 1.

1 Rom. 9. 20.
K — 14
1 Mar. 13. 31.

2. Against infidelity.

* Heb. 3. 12.

* 1 Ioh. 5. 10.

* See The Whole Armour of God,
Treat. 2. Part. 6.

S 34.
Instruction in the ground of faith.

* 2 Tim 4. 7, 8.

* Psal 35. 24.

* Psal 143. 2.

* Tob 9. 3.

* Psal 130. 3.

* Psal 143. 2.

* Ioh. 1. 7.

* Psal 51. 1, 14

Exhortation
to plead Gods
righteousnesse
Neh. 9. 8.

Non confido mihi, sed ego veritatem & iustitiam tuam peto, ut ipsa mea miseratione. Hier. Comment in Psal. 142.

* S. 26.

* Luke 1. 78.

* Ier 31. 20.

* Isa. 63. 15.

* Iudg. 10. 16.

* Psal. 103. 13.

* Isa. 66. 13.

But with another eye it looketh on Gods promise, on his covenant, on Christ the Mediatour of his covenant, whose ** blood cleanseth from all sinne.* Thus it maketh us with strong confidence to expect till we come to possesse what is promised. In this respect the Psalmist where his plea is the *multitude of Gods tender mercies,* professeth and promiseth to ** Sing aloud of his righteousness.*

Make use of this righteousness of God, by trusting to it, and by *†* pleading it before God, and sharpening thy prayers in due meditation thereon; as he hath said, *O Lord in thy faithfulness answer me, and in thy righteousness, Psal. 143. 1.* In like manner say thou, I put no confidence in my selfe, but I desire thy truth and righteousness, that it may be mercifull to me.

§. 29. Of Gods mercifulnesse.

III. **G**OD is moved with many miseries. This is that which this attribute, ** mercifull,* applied to God doth most principally set out. And this is the reason why ** bowels of mercy* are metaphorically applied to God, intimating that his bowels are moved, and do yerne againe at the miseries of his Saints; as God himselfe said of *† Ephraim,* (whom he stiles his *deare sonne,* and *pleasant child*) *my bowels are moved for him.* Whereupon when the Lord seemed to shew no mercy, thus saith the Prophet to him, *Where is the sounding of thy bowels, and of thy mercies towards me? To like effect it is said, that Gods soule was grieved for the misery of Israel.* And the tenderest compassions that are in any are applied to God, as of Father and mother. For ** like as a father pitieth his children, so the Lord pitieth them that feare him. As one whom his mother comforteth, so will I (saith the Lord) comfort you.* Yea to shew that in these comparisons there is no comparison, Gods compassions are said so to exceed theirs, as in comparison theirs is none at all: as where the Church thus saith, *Don'tlesse thou art our father though Abraham be ignorant of us, and Israel know us not: thou*

thou art our father, our Redeemer, *Isa. 63. 16.* And God himselfe thus, *Can a woman forget her sucking child, that she should not have compassion on the sonne of her wombe? Yea, they may forget: yet will not I forget thee, Isa. 49. 15.* And the Psalmist thus, *When my father and my mother forsake me, then the Lord will take me up, Psal. 27. 10.* Well therefore may he be stiled the *Father of mercies*, whose property it is alwaies to have pittie. How great this mercy of God is, I know not. That it is very great, I well know.

This tenderesse over his children the Lord is pleased to shew, to encourage them in their misery to call to him for mercy, and to rest upon him for helpe and succour.

O let this manifestation of the Lords mercifull disposition towards us, provoke us in all time of need to seeke helpe of him: and the greater our misery is, the more confidently expect succour from him. For, he that hath bowels of mercy, the greater the misery is wherein he seeth any to lie, the more is he moved to afford helpe. *David therefore out of the depths cried unto the Lord, Psal. 130. 1.* *Jonah also prayed unto the Lord his God out of the fishes belly, and said, I cried by reason of my affliction unto the Lord, Ion. 2. 1, 2.* Thus one depth crieth to another; a depth of misery to a depth of mercy. And many are the mercies of the Lord, because many are the miseries of the righteous, out of all which he will deliver them.

Learne here of beggars how to procure succour and reliefe. Lay open thy sores, make knowne thy need, discover all thy misery, make not thy case better then it is. Beggars by experience find, that the more miserable they appeare to be, the more they are pittied, the more succoured: and yet the mercies of the most mercifull men are but as drops in comparison of the Oceans of Gods mercies; and among men there are many, like the *Priest and Levite* in the parable, that can passe by a naked, wounded man, left halfe dead, and not pittie him, nor succour him. But God (like the mercifull *Samaritanes*) hath alwaies compassion on such as with sense of their misery are forced to cry out, and crave helpe.

Read

Bene dicitur Pater misericordiarum, cuius proprium est semper misereri. Bern. in Natal Dom. Serm. 5.

Quanta sit misericordia Dei, nescio: quod grandis sit, novi. Chrys. in Psal. 50. Hom. 2. Exhortation to seeke and expect mercy of God. See §. 19.

Misericordia Domini multa, quia multas tribulationes infirmorum, & de omnibus his liberabit eos Dominus. Bern. loc. citat. Direction how to find mercy.

== Luke 10. 30, 31 32.

^a Iob 6. & 7.
&c.

^a Psal. 38. 3, &c.
^p Isa. 38. 10, &c.
Hoc erat certe
quod querebat
Deus, hoc erat ad
quod nos perdu-
cere satagebat:
ut videntes dese-
ctum nostrum,
Et quod non est
nobis auxilium
aliud, ad eius mi-
sericordiam, tota
humilitate cur-
ramus. Bern. in
Quadrag. Ser. 5

* Exo. 34. 6.

יהוה ירחם
יהוה ירחם

^a Deut. 10. 17.
18.

^b Mat. 6. 9.

Read how ^a Iob, ^o David, ^p Hezekiah, and other like Saints powred out their complaints before the Lord, and withall observe what mercy was shewed them of the Lord, and you may have in them both good patterns how to behave your selves in like cases, and good encouragement so to do. This is it which God expecteth of us, and whereunto he desireth to bring us, that seeing our owne emprinesse and insufficiency, and the impotency and disability of others to helpe us, we should in all humility fly to his mercy.

§. 30. Of Gods Greatnesse and Goodnesse agreeing in one.

IIII. **T**He great LORD is a good God. He that is Iehovah, the Eternall, that hath his being of himselfe, and is all-sufficient in himselfe, even he is *gracious*, and *righteous*, and *mercifull*. His Greatnesse is no way any hinderance to his Goodnes, but rather an help therto. Where this incomprehensible name of his, is for emphasis sake, twice together proclaimed, and another word added therto that sheweth him to be a mighty God, there the titles of his mercy, grace, patience, and goodnesse are also proclaimed, thus, * *The LORD, the LORD, the strong God, mercifull, and gracious*, &c. Again, ^a where Moses thus setteth out Gods excellency, *The LORD your God is God of Gods, and Lord of Lords, a great God, mighty and terrible, which regardeth not persons, nor taketh reward*, he addeth in demonstration of his Goodnesse, *He doth execute the judgement of the fatherlesse and widow, and loveth the stranger, in giving him food and raiment*. And in that ^b perfect patterne of prayer where the Lord is set out in his high and glorious pailace, in Heaven, there is he stiled *Our Father*. And in most of the solemne prayers of the Saints recorded in Scripture, there are expresse titles of both these divine properties, *Gods greatnesse and goodnesse*: whereby they shewed that notwithstanding that knowledge which they had of Gods excellent Majesty, they believed him to be a gracious and

and mercifull Father, tendering them as impotent, succourlesse babes: And thereupon though, in regard of that throne of glory whereon he sitteth, they are affrighted, as *Isaiah* was, *Isa. 6. 5.* Yet knowing that *throne of glory*, to be also a *throne of grace, a mercy seate*, they are emboldened to approach thereunto, that they may *obtaine mercy, and find grace to helpe in time of need*, *Heb. 4. 16.*

Both these are revealed to be in God to manifest the absolute perfection of his excellency. For, there is an excellency in both: and by the concurrence of both is excellency perfected. Greatnesse without goodnesse might give suspicion of tyranny. Goodnesse without greatnesse might import impotency. But a mixture of goodnesse with greatnesse demonstrates a willing ability, and an able willingnesse: from whence what may not be hoped for, and expected?

Who now may be compared unto God, or supposed to be like unto the Lord? Among men greatnesse makes them scornfull. Infomuch as it is said of *Majesty* and *Love*, that they agree not well together, nor abide in the same seate. But Gods goodnesse is as his greatnesse: both incomprehensible, both infinite.

On this ground whensoever we are affrighted, and made to tremble thorow the apprehension of Gods glorious Majesty, perfect purity, and fiery jealousie, we may thorow due consideration of his grace and mercy, comfort our selves, and say, as *Manoahs wife* once did, *The Lord would not have shewed us such things* (he would not have made himselfe knowne to be a *gracious LORD, righteous and mercifull*) if with the brightnesse of his glory he had meant to dazle and confound us. A thorow understanding of this point, and a serious meditation thereon is very requisite for such as are so base, so foule, and so unworthy as we are: the Lord being so glorious, so pure, so excellent every way as he is.

If they that sit on thrones in earth, who are decked with Majesty, and have authority over others, would herein shew themselves

Instruction in the difference betwixt God and Man.

Non bene conveniunt, nec in una sede morantur
Majestas & Amor Ovid.
Metamorph. 12.

Direction to meditate on Gods goodness mixed with his greatnesse.
* *Iudg 13 23.*

God a pattern for all that are great on earth.

^f Deut. 10. 17.
18. 19.

themselves children of their heavenly Father, and be gracious, and mercifull as he is, their subjects and such as are under them would be more encouraged to make knowne their grievances, and they themselves be in more honour, and gaine more assurance to their owne soules of Gods favour and mercy towards them. This part of imitation is so much the rather to be observed, because the Lord himselfe doth on this very ground presse it. For, ^fhaving shewed what the great God doth, it is thereupon thus inferred, *Love ye therefore the stranger.*

§. 31. *Of the particular relation betwixt
God and Saints.*

Of this correlative *Our*, as relation passeth betwixt God and man, See the *Guide to go to God*, §. 11, 12, &c.
* EXO. 19. 5.
Deut. 10. 14, 15

^b 1 Tim. 4. 10.

* Jer. 31. 33.

* Joh. 30. 17.

* 1 Pet. 2. 9.

* Act. 17. 28.

* Rom. 11. 36.

V. **T**He Lord is in speciall manner a God to the faithfull.

A faithfull one was this Psalmist: who in relation to himselfe, and such as himselfe was, saith of the Lord, *Our God*: which is so much the more observable, because in the former part of the verse he spake of the Lord in the third person, but here he speaketh of him in the first, *Our God*. Where God saith, ^a *All the earth is mine*, of the faithfull that keepe his covenant he addeth, *ye shall be a peculiar treasure unto me above all people*. To like effect ^s *Paul* saith, that ^b *God is the Saviour of all, specially of those that believe*. These are they of whom the Lord saith, ^c *I wil be their God, and they shall be my people*: and to whom ^c *Christ* saith, ^d *I go to my God and your God*: and whom ^e *St. Peter* stileth ^e *A chosen generation, a royall priesthood, an holy nation, a peculiar people*.

The Lord is indeed a most supreme and absolute Sovereigne over all. He is the Creatour, Preserver, and Governour of all. ^g *In him we live, move, and have our being*. ^h *Of him, and through him, and to him are all things*. So as in this generall extent he is the God of all. But yet in a peculiar respect, as he beares an especiall affection to the faithfull, and takes an especiall care of them, preserving the world principally for their sakes, and ordering all things to their good,

good; they. they alone may stile him, *Our God.*

The ground hereof is thus expressed by the Apostle, *1st Te are Christs, and Christ is Gods.* In the chiefeft, and principallest respect that can be, the Lord is *2^d the God of Iesus Christ.* But Christ and the faithfull are *1st one: one myfticall body,* and *2^d his God,* is their God.

Take notice of your prerogative, O you Saints and faithfull ones. Take notice thereof as of a matter of Admirati-
on, Consolation, Gratulation, Direction.

1. It is a matter that can never be sufficiently admired, that the great Lord of all, should by a speciall bond of relation tie himselfe unto us, to become *Our God.* In manⁿ *there is no difference.* For, *all have sinned, and come short of the glory of God.* *3rd What then maketh us to differ?* As on this ground it was said to the Iewes, *4th The LORD set his love on you, because the Lord loved you;* so of the Gentiles, *5th God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sinnes, hath quickened us, &c.* They know not God who se hearts are not ravished herewith.

2. What sounder and greater ground of comfort can the creature have, then that the Lord of all, should in speciall be *his God?* May he not on this ground expect all needfull and sufficient protection and provision? Need he feare any enemies? Needeth he the favour of any friends? If a mortall man might say to his wife perplexed for want of children, *6th Am not I better to thee then ten sonnes?* How much more truly and comfortably may the Lord say to such as are in any manner of perplexity or extremity, to such as are destitute of any outward comforts or helpes, *7th am not I better to you then all these?* What can be more desired then the Lord to be *our God?* Wherein may we more solace our selves? Wherein may we more confidently place our rest? On this ground the Psalmist as a type, Christ himselfe as the truth, said, *8th The LORD is the portion of mine inheritance, and of my cup: shew maintaineft my lot. The lines are fallen unto me in pleasant places: yea I have a goodly heritage.*

3. We ought (as it followeth in the said Psalm) to *9th blesse*

F

the

1st 1 Cor. 3. 23.

2^d Eph. 1. 17.

3rd 1st Joh. 17. 21.

4th 1st Cor. 12. 13.

5th 1st Joh. 20. 17.

1
Admiration of
Gods respect
to the Saints,
Psal. 113. 5, &c.

2^d Rom. 7. 22, 23.

3rd 1st Cor. 4. 7.

4th Deut. 7. 7, 8.

5th Eph. 2. 4, 5.

2
Consolation
in Gods speci-
all respect.

3rd 1st Sam. 1. 8.

4th Psal. 16. 5, 6.

3
Gratulation
for Gods spe-
ciall respect to
us.

5th Psal. 16. 7.

u — 43. 4.
— 59. 17.
— 68. 19, 20.
— 99. 5.
— 104. 33.
— 118. 28.

4
Directions
from Gods
speciall respect
to us.

2 Psal. 118. 1, 10.

y — 34. 2, 3.

x — 69. 3.

a — 31. 14.
— 91. 2.

b — 105. 5, 6, 7.

c — 99. 9.
— 104. 1.
— 115. 3.
d — 95. 6, 7.

e — 50. 7.
f — 40. 8.
g — 92. 13.

h — 81. 13.

i Jer 32. 38, 39.
Ezek. 36. 27.

the LORD for this his speciall favour to us. * Oft doth the Psalmist make this his ground of praising God, and saith, *I will praise thee O God, my God.* It is the best acknowledgement that we can give of our answerable respect to *our God*, and the best recompence we can give to *our God*, to praise him.

4. Many and weighty are other duties, for the performance whereof this speciall relation betwixt God and us, giveth good directions, and which Saints of old have thereupon performed, as in Scripture they are recorded.

1. To ^x love God. Herein God manifesteth his speciall love to us. And doth not such love of the Creatour require love from the creature to him.

2. To ^y delight in the place where he manifesteth his presence. His speciall respect to us, in being *our God*, sheweth his delight in us. Should not we then delight in beholding his presence.

3. To ^x wait for him. Surely *our God* will come, and will not tarry beyond that season wherein he knoweth it to be most fit to come unto us.

4. Confidently to ^x trust on him. He that is God, can effect what we expect. He that is *Our God*, will do it, so farre as it may be for our good.

5. ^b To take due notice of his works. For, *our God* worketh all for our good: and for strengthening our faith he would have us to remember them.

6. ^c To exalt him, and to set forth his glory with the uttermost of our power. It is the glory of *our God*.

7. ^d To fall downe before him, and to worship him. Whom shall we adore, if we adore not *our God*?

8. ^e To hearken unto his voice, and to ^f delight in doing his will. Thus shall we shew our selves ^g to be planted in the courts of *our God*.

9. To ^h be jealous against his enemies. For, how can we suffer *our God* to be despised, or any way dishonoured, and not be moved thereat?

10. To ⁱ walke worship of *our God*: which is done when we

we

we carie our selves as becommeth his people. For oft, where promise is made that *God wilbe their God*, this is inferred thereupon, *They shall be his people*.

These and otherlike duties which by vertue of this prerogative are in Gods Word required of us, will give evidence that the Lord is indeed *our God*: and that we in this *our God* are blessed: for, *Blessed are they whose God is the LORD*.

§. 3^a Of Gods goodnesse to his people especially.

V I. **G**ODS goodnes in peculiar appertaineth to his peculiar people. They whose God the Lord is, they have most cause to say, *Our God is mercifull*. Of such saith the Holy Ghost, *Thou art an holy people unto the Lord thy God: and the Lord hath chosen thee to be a peculiar people unto himselfe above all the nations that are upon the earth*, Deut. 14. 2. *He hath not dealt so with any nation*, Psal. 147. 20. True it is that the Lord *maketh his sunne to rise upon the evill and the good: and sendeth raine on the just and unjust*, Mat. 5. 45. But properly to have the Lord to be gracious, and mercifull is their prerogative, whose God he is. For, none but they can make title to Christ, in and by whom onely Gods fatherly grace and mercy is conveyed to children of men.

Fret not O people of God, fret not at any thing that they who are not Gods people do enjoy. They are but as *huskes* given to swine, with which the Prodigall would faine have filled his belly when he was out of his fathers house, in comparison of that bread whereof his fathers hired servants had enough. Advisedly therefore meditate on the excellency and benefit of that Grace and Mercy that is treasured up for Gods people, that therewith you may be satisfied, and therein rest contented.

And ye who have yet no assurance that the Lord is your God, enquire after the meanes whereby you may be made partakers of this priviledge, to have the Lord for *your God*, and be conscionable and diligent in the use of those meanes

F 2

which

Zac. 13. 9.
2 Cor. 6. 16.

4 Psal. 33. 12.
— 144. 15.

Consolamini, dicit Dominus vester. Quibus putast Planē populo suo. Ipse enim saluum faciet, non quoscunq, sed populum suum, &c. Bern. in Nat. Dom. Scrm. 5.

Dehortation from envying worldlings prosperity. Luk. 15. 16, &c

Exhortation to associate with Gods people.

EXO 12. 43.

*Vtinam nos dile-
ctissimi in eo po-
pulo inveniri
semper optemus,
quem consolatur
Dominus Deus
suus Bern. loc.
citat.*

which God hath sanctified for effecting this blessed commu-
nion. To this purpose note what the Law saith, *When a
stranger shall sojourn with thee, and will keepe the passover to
the Lord, let all his males be circumcised, and then let him
come neere and keep it: and he shalbe as one that is borne in the
land.* Subject your selves therefore to the holy ordinances
and discipline of the Lord, and he wilbe your God, and ye
shalbe his people. I would to God, that we, beloved, had
alwaies a mind to be in the number of this people, which
their owne Lord God doth comfort; and take such speciall
care of.

§. 33. *Of the encouragement which Gods goodnesse
giveth to call upon him.*

V II. **K**nowledge and faith in Gods goodnesse encourageth
Saints to call upon God. This encouraged the Pro-
phet here to call upon God, as this inference of the Descrip-
tion of Gods goodnesse upon his praying to God, sheweth.
God himselfe on this ground inciteth them so to do. For,
where he saith, *I am the Lord thy God;* he addeth, *open thy
mouth wide, that is earnestly, confidently, call upon me, and I
will fill it, I will satisfie thy desire to the full.* Answerably
Saints on this ground have beene bold so to do, and that
with all manner of prayer, as *Petition* for good things, *De-
precation* for removing evill things, and *preservation*
against evill men, and *Imprecation* also against them. They
have beene bold also on this confidence that the Lord was
their God; to *e* appeale to him for triall of their inte-
grity.

This relation, for the *gracious* and *mercifull* Lord to be *our*
God, what grace, mercy, favour, protection, acceptation,
blessing doth it not promise? What will he, what can he
denie us, that vouchsafeth to be *our* God? And if such be
his mind to us, may not we boldly and confidently call upon
him?

Be

^a Psal. 81. 10.
—— 89. 26.

b — 5. 2.
—— 63. 1.
c — 91. 3. 3.
d — 59. 1.
—— 72. 4.
e — 83. 13.
f — 7. 31.

Be instructed hereby how to approach to the throne of grace, namely with knowledge of, and faith in that special favour which God beareth to thee, that thou maist in some assurance thereof say unto him, *O our God.* * A particular persuasion of that particular relation which is betwixt God and us, is then especially requisite when we pray unto him. This will make us in our greatest extremity to say, Being pressed with the weight of miseries, I have hope in no other, but in the mercy of God.

§-34. *Of Gods goodnesse moving him to deliver his people.*

VIII. **G**ODS goodnesse is the cause of the deliverance which he giveth to his people. The Prophet to shew his acknowledgement hereof, setteth out a description of the goodnesse of God, immediately before the mention of that deliverance which God gave. This hath ever been acknowledged by such as were well instructed about the mind and waies of God. *Thou in thy mercy* (saith Moses to God) *hast led forth the people, &c.* *In his love and in his mercy* (saith Isaiah) *he redeemed them.* This phrase, *Ye shall be redeemed without money*, importeth as much. ^d Where the Psalmist maketh expresse mention of sundry deliverances which God gave to his people, at the particular expression of every of them, he thus closeth, *For, his mercy endureth for ever.* And hereupon ^e the redeemed of the Lord are enjoined to say, *The Lord is good: for his mercy endureth for ever.*

It was * before shewed that his goodnesse moved God to choose a peculiar people to himselfe: that goodnesse ever remaining the same, without alteration, it moveth him to provide for them, and to deliver them according to their needs.

Hereby we learne when we seeke deliverance of God, what to plead, and wherewith to strengthen our faith. Not anything in our selves, nor in any other creature: But to say

Institution
how to come
to God.

* See The Guide
to go to God,
S. 12.
*Pressus pondere
malarum in nullo
alio nisi in Dei
misericordia
spem habeo.* Hi-
er. l. 17. Com-
ment. in Esa. 63.

* Exo. 15. 13.

Deut. 7. 8.

^b Isa. 63. 9.

^c — 52. 3.

^d Psal. 136. 11,
&c.

Psal. 107. 1, 2.

* S. 31, 32.

Psal. 44. 26.
 * See The
 Guide to go to
 God, § 304.
*Non tuo merito,
 sed mea miseri-
 cordia a furoribus
 distuli, ne peni-
 tus inierires.*
 Hier. Com-
 ment. l. 13 in
 Esai. 48.

as the Holy Ghost teacheth us, *O Lord redeeme us for thy mercies sake.* Let the reasons therefore which in prayer thou doest presse to move God withall, be * taken from God himselfe, and from those properties which set out his goodnesse. On these meditate when thou wouldst have thy heart enlarged with earnestnesse to call on God. And when thou observest his wrath with-held, so as thou dost not perish, know and acknowledge that it is not thorow any merits of thine, but his owne mercy.

§. 35. Of the LORDS preserving the simple.

PSAL. CXVI. VI.

The LORD preserveth the simple, I was brought low, and he helped me.

* See §. 2.

a. n. a. l. t. i. o. n.

b. n. a. t. i. o. n. e.

III. **T**He * fourth branch of the Exemplification of Gods kindnesse expresseth the Deliverance which God gave him. This is set downe;

1. In a ^a generall consideration of Gods dealing with others. *The LORD preserveth the simple.*
2. In a ^b particular application thereof to himselfe. *I was brought low, and he helped me.*

In the generall there is distinctly noted

1. The *Author*, or Deliverer, *the LORD.*
2. The *Action*, or kind of Deliverance, *Preserveth.*
3. The *Object*, or persons delivered, *the simple.*

I. The *Deliverer* is described by that magnificent name, * *Iehovah*, a name proper to God alone.

II. The *kind of Deliverance*, is expressed under this word ^a *preserveth*, which most properly signifieth to prevent, or keepe away that which is like to fall upon one, and that before it hath happened: in which sense the Lord thus fore-warneth the Israelites, ^b *Preserva vosmetipsos* from the accursed thing. A nowne comming from this verbe signifieth ^c *a watchtower*, a place to descry a danger for preven-

* See The
 Churches
 Conquest on
 Exo. 17. 15-9.
 72.

709 a

b Ios 6. 18.

710

* Ios. 21. 8.

71099

ring

ting it. Yet the application of that which is intended by this word, in the other part of this verse, importeth a pulling out of that danger whereinto he was fallen. Here therefore occasion is offered to enquire after the severall kinds of preserving, or delivering from evil. This is done,

1. By preventing them, *Mat. 2. 13.*
2. By putting them off to other times, *2 Chron. 3. 2. 26.*
3. By enabling men to beare them, *1 Cor. 10. 13. 2 Cor. 4. 8, &c.*
4. By affording meanes of ease, *Gen. 39. 21.*
5. By doing the more good for the evil which men suffer, *2 Sam. 16. 12. Job 42. 10.*
6. By turning the evil it selfe into good, *Gen. 50. 20.*
7. By taking away the evil which lieth on them, *Indg. 2. 18.*
8. By taking them away from the evil, *Isa. 57. 1.*

III. The word by which the *Persons delivered* are described (^m simple) is derived from a ⁿ verbe that signifieth to *perswade*, and in the passive to be *perswaded*. And, because by perswasions men are oft deceived, and seduced to evil, in the active it oft signifieth to *beguile*, and in the passive to be *beguiled*: as, where the Lord said, *who shall ^o perswade*, or ^p entise *Ahab*, an evil lying spirit answered, *I will perswade*. To his ruine he perswaded him; thereby therefore he entised, he deceived him. To like purpose saith the Law, *Take heed that your heart be not ^q deceived*, (word for word perswaded.) Answerably the word here used, *simple*, is oft put for such as are witleffe, ^r easily perswaded, entised, deceived. So doth the Wise-man decipher him, *The simple beleeveeth every word*. Thus he is opposed to a prudent, warie man. For in the latter part of the verse it followeth, *But the prudent man looketh well to his going*. And ^s a little after, *The simple inherit folly: but the prudent are crowned with knowledge*. Thus the word *simple*, setteth out an evil man. But it is also used in a better sense: and signifieth such an one as will be perswaded to yeeld to admonition, or correction, and is opposed to a scorner. For, *^u Smite a scorner and the simple*

Gads manifold preservations.

וְיִשְׁעוּ מִן
מִן

^o 1 King 22. 20

וְיִשְׁעוּ מִן

^p Targum.

וְיִשְׁעוּ

decipiet. Trem-

mel. & lun.

pelliciet.

^q Deut. 1. 16.

וְיִשְׁעוּ

וְיִשְׁעוּ

vel na

persuadibilis.

Cui quidvis

facile persua-

detur.

^r Pro. 15. 16.

וְיִשְׁעוּ 18.

^u Pro. 19. 25.

will beware. Yea it is also put for such as are in the worlds account *simple*; that is, without craft and guile. Who being in distresse, and destitute of humane helps, with a single and simple heart commit their estate wholly and onely to the Lord, and so quietly and patiently rest on him for succour. That it is here so to be taken is evident by the Prophets particular application of this generall care of God over them whom he stileth *simple*, to his owne particular case.

Out of these words (*The LORD preserveth the simple*) so opened, arise these three instructions.

I. *God is a deliverer from distresse.*

II. *God can any way deliver.* He can either keepe safe from danger, as the * word most properly implieth: or pull out of danger, when men are fallen into it, as the latter part of this verse importeth.

III. *God taketh most care of them that being otherwise least cared for wholly depend on him.* Such are the *simple* here meant.

I. Of the first of these, See the *Guide to go to God*, on the 6. Pet. §. 188.

§. 36. Of Gods manifold preservation.

I. **G**OD can any way deliver. Before the evill come he can prevent it, and preserve his Saints from it; and when it is come, he can many waies save and deliver, as by the particular instances produced in the former §. is evident. The two parts of the last petition of the Lords Prayer give good prooffe hereof. In the former part we are to pray for prevention from evill (*lead us not into temptation*); In the latter for redemption out of evill (*but deliver us from evill*).

They who have any understanding of the divine properties of God, as of his *omniscience* (whereby he knoweth all things before hand) *omnipresence* (whereby he filleth all places) *omnipotency* (whereby he is able to do what he will) and

and *unsearchable wisdom* (whereby he can order all things to the best) can not make question of this, that *the Lord can preserve as he please.*

As in our judgements we give consent to the truth hereof, so let us answerably call on God, and depend on him for succour as occasion is given. By reason of the manifold necessities whereunto we are subject, it is requisite that God be by us solicited in frequent supplications, that so his manifold deliverances may appeare. Wherefore when we have cause to feare any evil before it be fallen out, pray to have it prevented, and kept off: when it is fallen out pray to have it removed, or mitigated, or to have sufficient strength to beare it, and a good issue out of it. *We know that all things worke together for good to them that love God, Rom. 8. 28.* Safely therefore may we rest upon God, to be so preserved by him, as shall best make to our good. Only that we may with the more assured confidence rest on him, let us weigh what kind of persons he thus preserveth, even *the simple.*

§. 37. *Of the simple ones whom the Lord preserveth.*

III. **G**OD taketh most care of them that being otherwise least cared for wholly depend on him. These are in a good sense *simple ones*. Simple in the worlds account: and simple in their owne eyes. Such as he that said, *I am a worme and no man; a reproach of men, and despised of the people, Psal. 22. 6.* And againe, *I am poore and needy, yet the Lord thinketh on me, Psal. 40. 17.* These are those *poore ones of a contrite spirit* on whom the Lord looketh, *Isa. 66. 2.* Of such *fatherlesse* is God a father: and of such *widowes* a Iudge. Read *Psal. 68. 5. & 146. 7, 8, 9.* Ye read observantly the histories of the Gospell, and well weigh who they were to whom Christ in the daies of his flesh afforded succour, and ye shall find them to be such *simple ones* as we have shewed to be here intended.

Exhortation in all needs to call on God.
Ex occasione frequentium necessitatum crebris necesse est precationibus Deum ab homine frequentari, &c.
Bern de diligend. Deo:

inops clamat, & exaudit Dominus. Quomodo clamabo inop? Ut ei si habes aliquid, non inde presumas de viribus tuis, ut intell'gas te indigentem, &c.
Aug Enar. in Psa. 33, Conc. 2

By

1
Instruction in
mans mis-
censure,

2
Dehortation
from selfe-
confidence.
*Quo magis vir-
tutibus locuple-
tamur eo magis
humiliemur.
Hinc enim omnes
sancti probati su-
erunt & Deo ac-
cepti Chrys. in
Gen. 11. Hom.*
31.

3
Courage
against
mans scorne.
*Deus custodit
parvulos, aut cer-
tè eos qui se par-
vulos humili
confitentur affe-
ctū. Bona igitur
humilitas, quæ
liberat periculi-
tantes, iacentes
erigit. Amb. de
Obit. Theod.*

By such objects the free grace, and mercifull mind of the Lord is best manifested. Their case being most miserable, in regard of humane helpes, the greater doth Gods mercy appeare to be. And there being in them nothing to procure favour, or succour from God, (for in their owne and others eyes they are nothing) what God doth for them, evidently appeareth to be freely done.

1. Behold here how of all others they who seeme to have least cause to trust on God, have most cause to trust on him. Simple persons, silly wretches, despicable fooles in the worlds account, who have not subtile braines, or crafty wits to search after indirect meanes, have notwithstanding enough to support them, in that they are such as the Lord preserveth. Now who knoweth not that *it is better to trust in the Lord then to put confidence in man: it is better to trust in the Lord then to put confidence in princes, Psal. 118. 8, 9.*

2. As thou puttest not thy confidence in other men, so take heed of placing it on thy selfe. *Leane not unto thine owne understanding, Prov. 3. 5.* Self-confidence makes self-conceited: whence ariseth pride and arrogancy, that makes men odious to God and man. True grace makes men modest and humble. Hereby have all the Saints in all ages beene approved and accepted of God.

3. Be therefore confident ye simple ones: If any shall upbraidingly say to you, *Flee as a bird to your mountaine,* confidently reply, *In the Lord put we our trust. (Psal. 113. 1.) If you lie among them that are set on fire, even the sons of men, whose teeth are speares and arrowes, and their tongue a sharp sword, (Psal. 57. 4.)* Hold out this shield against them all. This is that shield wherewith ye may quench all the fiery darts of the wicked, Eph. 6. 16. God keepeth such as are little, or simple, or such as in an humble affection confesse themselves to be such. Good and blessed therefore is that humility or simplicity, which delivereth those that are in danger, and raiseth up those that fall. They may be secure. For safe are they whom the Lord keepeth.

4. This is also a good ground of plea before God, that we are simple, destitute of all helpe, but in God. Plead it therefore you that are such. Say unto God, *I am poore and needy. But the Lord preserveth the simple.* The inference which the Prophet himselfe doth here in this verse make therupon, importeth as much.

5. Such evidences of goodnesse as these are, are also for our imitation. We must be *mercifull as our father is mercifull*: and in shewing mercy have respect rather to the object of our mercy, to the person that stands in need of our mercy, then to our selves. So as if we see *a simple one*, one succourlesse, not able to helpe himselfe, and destitute of all other helpe, then to performe the part of the pitifull *Samaritan*, though otherwise he be a stranger to us. From this very ground is this duty pressed in the law. For where it thus setteth out Gods goodnesse, *The Lord your God regardeth not persons, he doth execute the judgement of the fatherlesse and the widow, and loveth the stranger, in giving him food and raiment*: it maketh this inference, *love ye therefore the stranger*. This kind of mercy is most divine: and herin especially do mortall men shew themselves like to their heavenly father, when they succour the succourlesse, and that readily and freely. *If ye love them which love you, or do good to them which do good to you, what thanks have ye? for sinners also do even the same.* They were the poore, the fatherlesse, and him that had none to helpe, thorow succouring of whom *Iob* received much comfort in his great distresse.

6. What now may we thinke of such as are hard-hearted, and that against the simple? that take advantage from their impotency to soome them, to wrong them, to oppresse them? An heavy *woe* is denounced against them. They are put into the catalogue of *curst* ones. This was a principall cause of the *Jewes* captivity: and of the destruction of *Ammon*, *Mob*, *Edom*, *Tyrus*, and other nations. Cruelty to the simple is as diabolically, as mercy to them is divine. What then can be expected of such cruell ones, but to be at length in *Divers* this case?

4
Exhortation
to simple ones
to plead their
case before
God.

Psal. 40. 17.

5
Imitation of
Gods mercy to
simple ones.

Luke 6. 36.

Luke 10. 33,
&c.

Deut. 10. 18, 19

Luke 6. 32, 33.

Iob 19. 12.

8
Reprehension
of wrong done
to simple ones.

Isa. 10. 1, 2.

Deu. 27. 18, 19.

Ezek. 22. 7.

— 25. 3, 8, 12.

— 26. 2.

Luke. 16. 24, 25

§. 38. Of Gods saving such as are brought low.

II. * **T**He particular Application of Gods generall pitie to others, the Application (I say) thereof to the Prophet himselfe, followeth in these words,

I was brought low and he helped me.

The word translated *brought low* properly signifieth to be *drawne dry*. The metaphor is taken from ponds, or brookes, or rivers that are cleane exhausted and dried up: where water utterly faileth. Thus doth *Isaiah* use this word, *The brookes shalbe emptied and dried up*. Being applied to man, it setteth out such an one as is spent, utterly wasted, or, as we use to speake, cleane gone: who hath no ability to helpe himselfe, no meanes of helpe, no hope of helpe from others.

The other word whereby the succour which God afforded is expressed, and translated *helped*, signifieth such helpe as freeth out of danger. It is usually translated, *to save*. Where the Prophet saith, *Israel shalbe saved with an everlasting salvation*, he useth this word. From this word the proper name of him, *who is able to save to the uttermost*, even *I E S U S*, is derived.

The copulative particle **AND** that knitteth the Prophets distresse, and Gods release together, intimateth the time when God saved him: even when he was at the lowest. *I was brought low AND he helped me.*

Four points are here offered to our consideration.

1. The case wherein the Prophet was. *I was brought low.*
2. The kind of helpe. *He saved me.*
3. The time when God afforded that helpe. When he was *brought low*.
4. The inference of Gods particular dealing with him, upon Gods generall dealing with others. *The LORD preserveth*

דלותו א דלות

Isa. 19. 6.

דללו והרבו יארי

יחושיו
א ישע

b Isa. 45. 17.

c Heb. 7. 25.
ד ישוע

proferueth the simple: that is the generall. I was brought low and he saved me: this is the particular.

These foure considerations afford foure usefull observations.

I. *No extremity exceeds Gods ability.* He can raise him that is brought low: that is as an exhausted pond: that hath no more strength in himselfe, then a dried pie hath water.

II. *Gods succour is substitution.* He saveth, and setteth free from danger those whom he undertaketh to helpe.

III. *Man's extremity is Gods opportunity.* Then is it the fittest time for God to helpe when man is in the greatest distresse.

IIII. *One observation of Gods mercy to others maketh men in like cases to acknowledge Gods mercy to themselves.* He that observed how God used to preserve the simple, could say, when he himselfe was brought low, the Lord saved me. The particular application to himselfe of Gods generall pity to others, occasioneth this doctrine.

Ps. 39. *Of the extremities wherein God helpeth.*

NO extremity exceeds Gods ability. He can deliver from even from inhumane death. To believe as much is an evidence of a strong faith. In the 15. and 16. 6. many deadly dangers and desperate distresses of the Saints are produced. What is the ill which God gave to them all, and you shall find by 4. the evidence that God was able to helpe and save in them all. For in order he did. The vision of the dead bodies that came together, and were covered with sinners, shall Oahd. king abolished, was shewed to Ezekiel to assure the Church of Gods ability to helpe in any extremity. For, where the house of Israel said, *Our bones are dried, and our hope is lost, we are cut off for ever parts,* the Lord made this answer, *I will open your graves, and cause you to come up out of your graves,* Ezek. 37. 11, &c.

To settle the faith of the Prophet *Jeremie* herein, the Lord thus

*Hoc est robur
virtutis & fidei
credere & scire
quod Deus à
morte presente
liberare possit.*
Cypr. Epist. 1.
4. Ep. 6.

* Ier 32. 27.

* Mar. 10. 27.

* Psal. 115. 3.

* I Sam. 2. 1, &c

thus puts him in mind of his almighty power, *Behold I am the Lord, the God of all flesh: is there any thing too hard for me? That which with men is impossible, is not so with God: for with God all things are possible.* Though he have set bounds to his creatures, beyond which they cannot go: yet can none set bounds to him. *Our God is in the heavens: He doth whatsoever he will.* Read more hereof in *Annals* song: and in *Psal. 113.*

Of sundry duties and comforts arising from a due consideration of the foresaid power of God, See *The Guide to go to God*, §. 213, 224. And of other instructions arising from the helpe which God affords in mans extremity, see the next § but one to this.

§. 40. Of Gods perfect preservation.

* Exo. 14. 13.

* Mat. 15. 28.

* Luke 17. 14.

* Mar. 9. 6.

Ioh. 5. 8.

* Mar. 5. 41.

Luke 7. 14.

Ioh. 11. 43.

* Mar. 5. 19, 20.

II. **G**ODS succour is salvation. It freeth out of all danger. Thus much intended *Moses*, when the Israelites despairing of all helpe, he thus said to them, *Fear ye not, stand still, and see the salvation of the Lord.* Such was that salvation, as they had no cause to feare those their enemies any more. The like may be exemplified in other deliverances which God undertooke to give: especially in the cures which Christ did in the daies of his life. When his pleasure was to heale any, he made them *wholes* and for evidence thereof, he commanded *Lepers* to shew themselves to the Priests, whose office it was to judge whether a leprosie were perfectly cured or no. Others that had bene very weake and impotent he willed to carrie their beds, that thereby it might be scene that they were perfectly cured. The dead he caused to rise up. Demoniacks he charged to preach the Gospell. But the greatest and best evidence that can be given hereof, is the eternall salvation which is given to Saints, wherunto the Apostle having

having relation, saith, & *He is able to save to the uttermost.*

God will have his works to be manifested to be divine: to be so perfect in their kind, as nothing need be added thereto, nor helpe sought of any other but of him: that so by evident demonstrations men may be forced to say, *This is the finger of God.*

I. Assuredly they that know and believe this truth, that the Lord is with them whom he undertaketh to help, cannot but be much encouraged in their distresses to seeke helpe of him. In such cases as are to men incurable, we use to do much for some present ease: and yet faile oftentimes in that which we seeke for, and expect at mens hands, as that woman, which had suffered many things of many Physicians, and had spent all that she had, and was nothing bettered, but rather grew worse. If we could believe as she did, assuredly we should do as she did, and have as good successe as she had.

2. Let us beware of *Asa* his fault, who in his disease sought not to the Lord, but to the Physicians. How much better had it bene to have sought not to the Physicians, but to the Lord. Which I would not have so taken as if Physicians were not at all in any case to be sought unto: but so shew that it is much better to neglect all means, then to neglect the Lord who giveth a blessing to all the means that are at any time of any use. Warrantable meanes may lawfully, must conscionably be used: but used as the hand of Gods providence, whereby he doth whatsover good thing is done by them. Woe is denounced against them that trust to meanes without the Lord, *Isa.* 30. 1, &c. and 31. 1, &c. Whether therefore meanes be used, or not used, let not the Lord be neglected. *He saith.*

2 Heb. 7. 25.
id est omnino.
id est perfectè.
Ita videlicet ut
nihil ad emenda-
torem possit am-
plius desiderari.
Beza in annot.
major, in hunc
loc.

1
Encourage-
ment to seeke
helpe of God.
Mar. 5. 26.

2
Dissuasion
from trusting
to any thing
but God.
2 Chro. 16. 12.
Ne is qui tempo-
re tribulationis
atq; angustie non
confidunt in Do-
mino, sed in ho-
minum, id est
secularium homi-
num auxilia.
Hier. Com-
ment l. 10. in
Isa 31.

* 638.

* Gen. 22. 14.

Hoc apud He-
braeos acivis in
proverbium, nisi
quando in An-
gustia constituti
sunt, & Domini
optant auxilio
sublevari, dicant
in monte Domi-
nus videbit
Hic. Quæst. in
Gen.

Quantum ad vo-
luntatem attinet,
cruentaverat
dextram Patri-
archæ, &c.
Chrys. in Gen.
22. Rom. 47.

a King. 19. 3.

§. 41. Of Gods taking occasion to helpe at a pinch.

MAN'S extremity is Gods opportunity. Then, even then especially is God ready to helpe when men are at the lowest. To passe over those instances which are mentioned before §. 39. there are two proverbes used in Scripture which give good prooffe to this point. The one is this; *In the mount will the Lord be seene.* Knowledge of the just occasion of this proverbe will give light to the true interpretation thereof. The occasion therefore was this. God gave an expresse charge to Abraham to take his only, his beloved sonne, even him of whom it was said, *In Isaac shall thy seed be called,* and to offer him for a burnt offering on a mountaine which the Lord should shew him. Abraham in obedience to the Lords charge went on whither the Lord appointed him, with a full resolution to do what he was commanded to do. Three daies was he in journeying to the place: and at length came to the top of a mount, where he built an altar, laid the wood in order, bound Isaac, laid him thereon, tooke a knife, and stretched out his hand to slay his sonne. Thus in his intent he had slaine and sacrificed his sonne. In all this time did not God shew any mind or meanes to save Isaac: but even then, when there was scarce a step between him and death, the Lord shewed himselfe, and declared his pleasure for preserving Isaac. Now because it was on a mount where Isaac was thus neare unto death, and that on the mount, and not before, God shewed himselfe for the preservation of Isaac, thence arose this proverbe, *In the mount will the Lord be seene.* And to be an evidence to all future ages of Gods wisdom in affording his help at the last cast, the Holy Ghost prefixeth this clause, *as it is said to this day.*

The other proverbe is this, *The children are come to the birth, and there is no strength to bring forth.* By this proverb Ierusalem being so besieged by the King of Assyria, as there was (in regard of humane helps, little hope of deliverance,

is

is compared to a woman great with child, in paine of travell: the Inhabitants of the city are resembled to the children in the mothers wombe: the extremity of distresse wherein they were, to the difficulty and danger of travell. Such then was their case, as the case of a woman, which, having a weake child nor able to helpe it selfe, is spent with paine and travell, and hath no midwife, nor any other meanes of helpe. Were they not now brought even to uttermost extremity. In this extremity, when they were so low brought, the *Lord helped them.*

The helpe that in such extremities is afforded, manifestly appeareth to be from God. When the Egyptians observed the succour which was afforded to the Israelites in the midst of the Red Sea, they said, *The Lord fighteth for them.* Thus is God the more honoured by reserving himselfe to such extremities.

In extremities succour is much more welcome, much better accepted, more highly prized, and mans heart more affected and enflamed therewith. When the *Israelites* were safely led thorow the depths, then they sang the *Lords praises.*

Is there not now great and just reason that God should take this opportunity to helpe?

1. Wait therefore to the very uttermost of an extremity. This being the most seasonable time for God to helpe, most meet it is that we should tarry the Lords leisure, and wait for his season. This the Prophet noteth to be a property of true faith, *He that beleeueth maketh not haste.* He seeketh not to prevent the time appointed of the Lord. If the Lord tarry, the beleever will wait. He well knoweth that there is an appointed time, which cannot be prevented, which shall not be overslipt. For the Lord will take his opportunity.

2. When thou supposest that the uttermost of an extremity is come, then put fire to the powder of thy prayer; then stirre vp thy soule to all feruency: then be instant and importunate: then giue the Lord no rest; then especially plead these and such like promises, *I will neuer leave thee nor forsake*

2 King 19. 35.

Exo 14. 25.

Psal. 106. 9, 12.

Admonition
to wait.

Isa. 28. 16.

Hab. 2. 3.

2
Direction to
pray more ear-
nestly, and be-
lieve more
stedfastly in
extremity.
Heb. 12. 5.

Hcb. 10. 37.
1 Cor. 10. 13.

Isa. 43. 2.

*Confidat qui agit
penitentiam,
quum venit
tempus saluandi.*
Hier. Com-
ment, in Psal.
101.

* §. 58.

1 Sam. 2. 1, &c.
Luk. 1. 46, &c.

*Instruction in
the benefit of
observing
Gods dealing
with others, &
applying it to
our selves,*

forsake thee. He that shall come will come, and will not tarry. God is faithfull who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape. When thou passest thorow the water I wil be with thee, and thorow the rivers, they shall not overflow thee: when thou walkest thorow the fire thou shalt not be burnt: neither shall the flame kindle upon thee. Be so farre from fainting by reason of the extremity of distresse; as rather with stronger confidence expect deliuerance. This being Gods opportunity, put him in mind of thine extremity, and thus plead it, Arise, O Lord, haue mercy: for the time to haue mercy, yea the set time is come (Psal. 102. 13.) O Lord heare, O Lord forgive, O Lord hearken and doe: deferre not for thine owne sake, (Dan. 9. 19.) Onely let the truth of confidence be manifested by repentance. He that repenteth may be confident when the time to saue is come.

§. 42. *Of applying to our selves Gods dealing
with others.*

IIII. * **D***Ue observation of Gods mercy to others maketh men in like cases to acknowledge Gods mercy to them. This was it that moved the Prophet to say, that when he was brought low, the Lord saved him, because he had duly obserued how the Lord preserved the simple. Well note the formes of praise that are recorded in Scripture, and you shall find it vsuall with the Saints to relate Gods accustomed dealing with others to be such as it was with them. To omit the many Psalmes of David that are pertinent to this purpose, the two hymnes of Annab, and the Virgin Mary give good proofe hercof.*

Men ordinarily behold Gods dealing with others, with a single eye, whereby they are so convinced of the verity and equity of that which they see, as they cannot but acknowledge the like, (when the like falleth out) in their owne case.

*Behold here what good we may gaine to our selves by
taking*

taking notice of the divine properties as they are exercised on others. Few or none can so well discern the evidences of Gods providence and mercy, or of his justice, jealousy, and displeasure in themselves as in others. Objects brought too neare to the eye, cannot be distinctly and clearly discerned. Selfe-love dimmes mens sight in their owne case. When others partake of any good thing, we can soone say, O how good is God unto them. When judgements are executed on others, we are ready to ascribe it to the justice of the Lord. Well: seeing we are so forward to discern Gods dealing in other mens cases, let us make good use of this our disposition, and do so still, that hereby we may be brought to the minde of this holy man: and finding the Lord to deale with others, as he doth with us, acknowledge as much: and that as in works of judgement, to be humbled the more; so in works of mercy, to be provoked to more hearty thankfulness: as we shalbe, when in truth, and on just ground we can say, *The Lord that sheweth mercy to them that are in misery, was very mercifull to me when I was in misery.*

§. 43. *Of the exposition and resolution of the seventh Verse.*

PSAL. CXVI. VII.

Returne unto thy rest, O my Soule, for the LORD hath dealt bountifully with thee.

Here beginneth the * second part of this Psalm, which setteth out the Prophets Protestation for his after purpose. This hath respect

1. To his *Inward disposition.*
2. To his *Outward conversation.*

For his inward disposition he professeth a quiet settling of his soule.

* Rest, whereby his inward disposition is here expressed,

* See §. 3.

mus a

^b Exo. 23. 12.

Gen. 3. 9.

^c Ruth 1. 9.

Deut. 28. 65.

^d Lam. 5. 5.

^e Isa. 28. 12.

is opposed to ^b *travell* and labour, or, to ^c trouble and sorrow, and that both ^d outward and ^e inward.

Here it is taken in the latter respect, as opposed to inward trouble and anguish, as is evident by the relation it hath to his soule. It importeth an assurance of Gods favour to him, and tranquillity of mind, and peace of conscience thence arising.

This rest he calleth *his soules*, because it was a rest wherein his soule had solaced her selfe before: which the Lord having given, he sweetly and quietly enjoyed as his owne.

But it seemeth that his bitter affliction had bereaved him of it: and therefore as to a right lost, and recovered againe, he saith ^f *Returne*. For this is the very word which the *Angell* useth to *Hagar*, when she fled from her mistresse, ^g *Retarne*. As *Hagar* thorow her mistresses rough dealing with her fled from her: so the soule of this Prophet by reason of affliction fell from her former quiet confidence in God. As the *Angell* therefore biddeth *Hagar*, *returne to her mistresse*, so the understanding of this Prophet biddeth his soule *returne to her rest*.

Very elegant and emphaticall is this manner of the Prophets directing his speech to his Soule, as to another person, thus, *O my soule*. Hereby his vnderstanding well enlightened, and resolved of Gods favour to him, stirreth up his will, conscience, heart and affections to be quieted, and no longer perplexed and troubled with doubts and feares about Gods wrath, but to rest assured of his love and favour.

To shew what good ground there was for his soule to repose it selfe quietly in the Lord, he addeth, *For the Lord hath dealt bountifully with thee*. The first particle being a causall particle, FOR, sheweth that this is added as a reason of that which went before. The reason is taken from the manifestation of Gods favour to him: and it may thus be framed.

He wish whom the Lord dealeth bountifully may well rest on the Lord.

But the Lord hath dealt bountifully with thee O my soule.

Therefore thou O my soule maist well rest on the Lord.

One Hebrew word is expressed by this circumlocution, *hath dealt bountifully*. The word properly signifieth to *repay*: it hath (in that signification) relation to some thing done before: and that good or evill: and in both these senses it is attributed to God and men. God is said to ^krepay, or reward the righteous *according to their righteousness*: and to the wicked to ^lrepay or render a recompence. In these respects he is called ^ma God of recompences. Men likewise are said to *repay* or render for ⁿgood, and ^ofor evill. But the word is also simply used without relation to any thing before, especially being attributed to God, and that in the better sense, for conferring or bestowing some good. Thus doth the Psalmist pray to God to be ^precompenced, that is, graciously dealt with by him: and ^qacknowledgeth that he hath so dealt with him. In this simple signification doe ^rHebrew Expositors, ^sGreeke Translators, and ^tother Interpreters and Expositors take the word in this place. Thus some of our English Translators turne the word here, *hath beene beneficiall*: others, *hath dealt graciously*. And because the kindnesse which God sheweth, is not scanty, or niggardly, but such as becometh his Majesty to give, others thus translate it, *hath dealt bountifully*.

To inferre any matter of merit on mans part, because a word that sometimes signifieth to *repay*, is attributed to God in relation to man, is too sandy a foundation for such a lofty Babel.

To take occasion from hence to set out the *bountie* of the Lord, would be too impertinent. The word doth indefinitely set downe the grace, favour, mercy, or goodnesse of the Lord, without any particular or distinct respect to extraordinary liberality and bounty.

The principall point here to be noted is the *Alteration of the Prophets disposition*. Where before he was restless, now he *returneth to rest*.

לָוִי
Gods repaying.

^k Psal. 18. 20.

^l Ier. 51. 6.

^m — 56.

לָוִי לָוִי

ⁿ Psal. 116. 12.

^o — 137. 3.

^p Psal. 119. 17.

^q — 143. 7.

^r Targum.

לָוִי לָוִי
retribuit bonum.

^s LXX.

לָוִי לָוִי

benefecit.

^t Sic Hier.

Aug. alijque.

Summe.

In expressing hereof three points are observable.

1. The *Matter*.
2. The *Manner*.
3. The *Motive*.

In the *Matter* are further to be noted

1. The action. *Returne*.
2. The object. *Rest*.
3. The agent. *Soule*.

The *Manner* is by an Apostrophe to his Soule. *O my*.

The *Motive* is taken from the manifestation of Gods favour to him. *For, the Lord hath dealt bountifully with thee.*

A further exemplification hereof is in the next verse.

1. The action, *Returne*, implieth a former restlesnesse, and sheweth that,

The soules of Saints are oft unsettled.

2. The Object, *Rest*, together with the appropriation thereof to his Soule, *Thy*, demonstrateth that, *Saints have a rest.*

3. The Agent, *Soule*, to which the forenamed Action and Object have relation, giveth evidence that,

The rest proper to Saints is spirituall. Such a rest as their soule, a spirituall substance, may enter into.

4. The Motive taken from the manifestation of Gods favour, whereof he had now some assurance, declareth that, *Sense of Gods favour is the ground of Saints rest.*

5. The Manner of expressing all these by speaking to his Soule, and provoking it to enter into rest, teacheth that,

Men must stirre up themselves to that which they see to be good for them.

§. 44. *Of the unsetlednesse whereunto Saints
are subject.*

I. **T**He soules of Saints are oft unsetled: much disturbed, and restlesse. What can we else judge of him who made this expostulation with his soule, *Why art thou cast downe O my soule? and why art thou disquieted within me?* (Psal. 42. 11.) and professed that his Soule refused comfort, (Psal. 77. .) Or of him that said, *When I lie downe I say, when shall I rise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day,* Job 7. 4.

This thus falleth out by reason of the violence of temptations and troubles wherunto they are subject on the one side, and by reason of the weakenesse of their flesh, and disability to resist those temptations on the other side. So long as breath remaines in us, flesh remaines in us: and *the flesh is weak when the spirit is ready*, Mat. 26. 41. Yea when the Spirit is willing patiently to yeeld, and quietly to submit it selfe to God, the flesh swelleth, rebelleth, and raiseth tumults. So as Saints being in their mind spirituall, are notwithstanding carnall in their corrupt flesh, which is a burden to their soule. An Apostle in this case saith of himselfe, *When I would do good evill is present with me, And, I see another law in my members warring against the law of my mind,* &c. Rom. 7. 21, 23. Now calamities and afflictions being grievous, (Heb. 12. 11.) namely to the flesh, they make it to stirre and struggle, to murmur and mutine: yea the violent heate of them causeth a mist to arise before the light of understanding, and to obscure and darken it exceedingly: so as that light which should in this tempest direct a man, cannot clearely shew it selfe. It falleth out with a man in this case as with a glasse of sweet and cleare water that hath much dreggs in the bottome. Stirre the glasse much, and the water wilbe much troubled: nor sweetnesse wilbe so smelt as before, nor clearenesse seene till it may be setled againe. Herein lieth a maine difference, betwixt Christs pure, and

Morem frequenter in hac seculi istius ubi brica sustinebat, inquietus fluctibus peccatorum.
Amb in Orat. de Obiit. Theod.

Effects of the weakenesse of the flesh.

Sancti cum mente suis spirituales, ad huc tamen isto corruptibili corpore quod aggravat animam recte intelliguntur esse carnales, &c. Aug. cont. Iul. Pelag. l. 6. c. 11.

^a Ioh. 12. 37.

^b Mat. 16. 38.

ⁱ ——— 39.

^k ——— 37. 46.

1. Reprehension of such as disquiet the disquieted.

^m Psal. 62. 16.

ⁿ Iob. 16. 2.

^o Ma. 27. 34. 48.

Psal. 69. 21.

Urgere iacentem est inhumanum. Cic. pro C. Rab. Post.

2. Admonition to do what may be to settle the unsettled.

^p Isa. 50. 4.

^q Rom. 15. 1.

^r Gal. 6. 1.

mans polluted nature. He indeed tooke to himselfe our true nature, even the nature of our infirmities, and the infirmities of our nature, but free from sinne: no dreggs of corruption were in his nature. Though he therefore seemed to be shaken all to peeces, yet no rebellious, no disordered passion was thereby stirred up in him. These phrases (^s *Now is my soule troubled.* ^t *My soule is exceeding sorrowfull even unto death.* ^u *If it be possible let this cup passe from me.* ^v *My God my God why hast thou forsaken me?*) manifested a very dolorous agony in his soule, but no seditious mutiny. Such passion in our soule would stirre up much sedition: yea after we are truly regenerate. For we are but in part regenerate.

1. This infirmity of our nature is not wisely observed of them, who from the perplexities and agonies of Saints, especially if thereby they be forced to manifest any disquietnesse of soule, take occasion to insult over them, and to trample the more upon them. *David* was much troubled with such, and oft complaineth of them. In that respect hee saith of them, ^w *They talke to the grieve of them whom thou hast wounded.* Thus *Iobs* friends, though they came a long journey to comfort him, yet proved ^x *miserable comforters.* Too many such miserable comforters there are, who when a man hath need of some comfortable cordials, give him (as ^y *Christis* and *Dauids* enemies did) *gall for meate, and vinegar to drinke.* The Heathen accounted this a most inhumane part. How ill then doth it beseme them who professe themselves to be Christians?

2. Let such as thorow Gods mercy have peace and comfort in their soules and consciences, so beare with those that are unsetled and perplexed, as they may the better by speaking ^z *a word in season,* quiet and settle their soules. It is an expresse charge given to such as are ^a *strong,* to *beare with the infirmities of the weak:* and to such as are ^b *spirituall,* to *restore a brother overtaken, with the spirit of meeknesse:* and that for this reason, *lest they also be tempted.* What any one is subject unto, every one is subject unto. Thus shall we shew

shew our selves to be as a true brother, ^c even borne for adversity.

3. From this whereunto Saints are subject, to be sometimes unsettled, all have need to *give diligence to make their calling and election sure*: and to be well instructed how to have ^c the heart established with grace, that therewith the soule may be fast fixed, as the oake is said to be, whose roots spread as farre, and grow as deepe into the earth, as the boughs thereof grow wide and high into the aire; whence it cometh to passe that no storme can over-terne an oake: it will sooner be rent and split cleane thorow then overthrowne. So they who are ^u well rooted and built up in Christ, and established in the faith: ^x and rooted and grounded in love, will sooner have their bodies and soules rent asunder, then be over-turned in their faith on Christ. Instance the true Martyrs of the Church.

To enforce this point the further, note the next note.

§. 45. Of the rest of Saints.

I I. **S**aints have a rest. Yea even in this world they have a rest. How els could the Prophet here say to his soule, *Enter into thy rest*? Why els should he ^a blame his soule for being restless. That ^b peace which as proper to the Saints is expressly mentioned in Scripture, proveth as much.

To embolden, encourage, and hearten them in the sea of this world (that by the stormes of affliction they should not be overwhelmed and drowned before they come to ^c the rest which remaineth for them; and ^d which the Lord Iesus shall give them *when he shall be revealed from heaven*) here they have a rest; wherein that we be not deceived, mark the third point.

§. 46. Of

^c Pro. 17. 17.

3. Instruction for being well settled,

¹ Hebr. 13. 9.

--quantum ver.

tise ad omnes

Ætherius, san-

tum radice in

Tartara tendit,

Æc Virg.

Georg. 1. 2.

^a Col. 2. 7.

² Eph. 3. 17.

^a Psal 43. 11.

— 43. 5.

^b 1 Joh. 16. 33.

Rom. 5. 1.

— 14. 17.

^c Heb 4. 9.

^d 2 Thes. 1. 7.

§. 46. *Of the spirituall rest of Saints.*

* §. 43.

Bona & tranquilla conscientia est letus animae. In hoc requiem capit anima. Bern. Serm. parv. 1.

^b See *The whole Armour of God*, Treat. 2. part. 5 §. 724.

^c Rom. 5. 3.

^f Act. 12. 6.

^g Act. 16. 23, 24, 25.

ⁱ Instruction in the true estate of Saints.

^h Heb. 12. 6, 8.

ⁱ 2 Tim. 3. 12.

Difflamus captivos Dei servos non deferri a Domino (40. Aug. Epist. 122. ad Victorian.

^k 1 Cor. 10. 13.

^l Mar. 2. 27.

^m Heb. 12. 10.

ⁿ ——— 11.

II I. * **T**Here is proper to Saints is spirituall. It is such a rest as may stand with tribulation in this world. It is a peace which they have in Christ, (Ioh. 16. 33.) a peace with God, (Rom. 5. 1.) a peace of God that passeth all understanding, that keepeth mens hearts and minds (Phil. 4. 7.) a peace and joy in the Holy Ghost, opposed to meane and drinke, (Rom. 14. 17.) A peace of conscience: For, a good and quiet conscience is the bed of the soule, in which it sweetly and quietly resteth.

This is the best, truest, and surest rest: a rest that sustaineth a mans infirmity: ^b a rest that not only quieteth the soule when the body is disquieted, but also moderateth and mitigateth the disquietnesse of the body. This maketh us ^c glory in tribulations. What made ^f Peter to sleepe quietly betweene souldiers, bound with chaines? What made ^g Paul and Silas, having beene sorely scourged, cast into prison, and their feet made fast in the stockes, at midnight to sing? Surely this spirituall rest wherein their soules were reposed: this peace of God. This being the best rest, God provideth it for his best-beloved.

1. Take evidence hereby of the true estate of Saints: and be instructed in the manner of Gods dealing with them. True it is that he putteth them to many trialls: ^h *The Lord scourgeth every sonne that he receiveth. All are partakers of chastisement.* ⁱ *All that will live godly in Christ Iesus shall suffer persecution.* Yet as true it is, that the Lord affordeth sufficient supportance, yea, and comfort also in all their troubles, that we may learne that Gods captived servants are not forsaken of him. ^k *God is faithfull who will not suffer his to be tempted above that they are able to beare.* As ^l Christ said of the Sabbath, I may say of the afflictions of Saints. *Afflictions are for the Saints, and not the Saints for afflictions.* Therefore God correcteth us ^m for our profit: and from thence issueth ⁿ the peaceable fruit of righteousness unto them that

that are exercised thereby. The assistance, comfort, peace, and joy which God giveth even in troubles and afflictions, ministreth just cause for us all to say, *We are troubled on every side, yet not distressed: we are perplexed, but not in despair: persecuted, but not forsaken: cast downe, but not destroyed.* This is the benefit of spirituall rest, that temporall troubles do not disturbe the same. If any be disquieted, and unsetled (as we heard before some might be) it is their owne weaknesse. They have a rest to returne unto ordained, revealed by God: wherunto when they recall their spirit, they will returne as here the Prophet doth. If thus there be peace and rest to Saints in times of trialls and troubles, inward peace, spirituall rest in outward trialls, and temporall troubles, who can doubt of their rest in halcyon, in quiet and peaceable times, when there is nothing to disturbe the same. The world is altogether ignorant of this peace. If they had a true and due understanding thereof, their mouthes would not be so opened as they are against Saints by reason of their troubles.

2. Take notice hereby of the difference betwixt the condition of beleevers and unbeleevers, servants of the Lord, and slaves of the Devill. They have their rest: a rest that may stand with externall unquietnesse. Though in body, and in outward estate they may seeme to have no rest: though in that respect they may be thought, *as Christ; to be in a worse case then foxes, that have holes, and birds of the aire that have nests,* because they have not where to rest their head: yet have they a rest for their soule: a rest that refresheth and solaceth both soule and body. But it is otherwise with the wicked. *The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked,* *Isay. 57. 20, 21.* Though they have beaith of body, and all outward prosperitie, though by reason thereof they say (as the rich foole did *Luke 12. 19.*) to their soule, *Take thine ease, eat, drinke, and be merrie:* Yet cannot this be but onely to the teeth outward.

2 Cor. 4. 8, 9.

2
Information
in the difference
betwixt
Saints and
worldlings.

1 Mat. 3. 20.

Videntur habere tranquillitatem, videntur quietes frui: sed non est quies ubi animus inquietus est: non est tranquillitas mentis ubi animus exagitur obnoxia stimula conscientia.
 Amb. Comment in Psal. 112. Sermon 17. vers. 5.

3
 Exhortation to rest content in spirituall rest.

Hebr. 4. 9.

outward. They seeme to have rest, and to enjoy quiet. But that is no rest where the soule is restless. That is no peace of mind, where the mind is troubled with stings of a guilty conscience. Their conscience is like to the fore-mentioned *troubled sea*. If they feele it not, it is because they are intoxicated, and made senseless, as the drunkard that *lieth downe in the midst of the sea, or upon the top of a mast*, and feeleth nothing, *Prov. 23. 34, 35.* Their conscience is *seared with an hot iron*, (1 Tim. 4. 2.) When it is roused it wilbe as a *roaring lion*, and a *raging beare*: or a *beare robbed of her whelpes*. *Pro. 28. 15. & 17. 12.*

3. Envy not (O ye Saints) the rest whereof the men of this world so much boast: returne to your owne rest: rest satisfied therewith. In your greatest troubles meditate thereon, solace your selves therein. The mariner in hope of comming to a calme haven, patiently endureth all manner of stormes while he is on sea. Should not Saints much more quietly beare all manner of troubles, not onely in expectation of that *rest which remaineth to the people of God*, but also in regard of that inward spirituall rest which they have in the midst of their greatest afflictions.

§. 47. Of Gods favour the rest of Saints.

* S 43.

^a Psal. 42. 11.
 ——— 43. 5.

^b Rom. 5. 1.

^c Phil. 4. 7.

^d 1 Sam. 30. 6.

IIII. * *Sense of Gods favour is the ground of Saints rest.*
 After the Prophet had expostulated with his soule about her unquietnesse, he gave this advice, ^a *hope in God*, as the onely meanes of settling his soule. Faith is it that perswadeth the soule of Gods favour: hence is it that ^b *being justified by faith we have peace with God*. Yea because this peace relieth on Gods favour, it is called ^c *the peace of God*. When David was in one of the most desperate distresses that ever befell him, it is said, that ^d *he encouraged himselfe in the Lord his God*. The assurance that he had of Gods favour, and confidence that *the Lord was his God*, supported him, and moved him to rest thereon. Many are the *Metaphors* which to this end are applied to God, as

^e *Rocke*

^c *Rocke, fortresse, deliverer, strength, buckler, horne of salvation, high tower, refuge, & portion of inherisance, maintainer of los,* ^h *hiding place,* ⁱ *strong habitation wherunto we may continually resort.*

1. Nothing can satisfie the soules of Saints but Gods favour. They find all other things to be ^k *vanitie and vexation of spirit.* Whereast therefore others say, ^l *Who will shew us any good,* Saints say *Lord lift thou up the light of thy countenance upon us.*

2. Gods favour is that proper place whither a soule well enlightned and rectified (as the soules of the Saints are) aspireth. Now nothing resteth till it comes to its proper place. Instance light things that flie upward, and heavy things that fall downward.

3. The uttermost end, wherunto the Saints referre all their endeavours is to be accepted of God. All things which advisedly they do, are but as means for attaining to that end. Now till men attaine to that maine end at which they aime, they cannot thinke of a perpetuall rest. A traveller hath no settled rest till he come to his journeyes end: nor a mariner, nor a souldier, nor any other that proposeth a weighty end to himselfe.

1. Let this onely true rest be well observed: let us be well instructed therein: and that the rather because all of all sorts desire rest: but most, yea and all that are not thoroughly instructed in this true rest, are deceived thereabout. He that is destitute of the needfull things of this world, supposeth that if he had bread to eat and raiment to put on, he should say to his soule be at rest. He that is in paine conceives that if he had ease he should rest, and desire no more. So he that is sicke, if he had recovery: he that is in prison, if he had liberty: he that is in any distresse, if he had release. Yet when their desire is accomplished they are as restless as before. After one thing is obtained, another is desired. Greater contentment is supposed to be in the things of this world by them that want them, then can be found to be by them that enjoy them.

Hence

^c Psal. 18. 2.
^f ——— 46. 1.
^g ——— 16. 5.
^h ——— 119. 114.
ⁱ ——— 71. 3.

^k Ecl. 1. & 2.
^l Psal. 4. 6.

Psal. 42. 1, 2.

Instruction in
 the restless
 rests of men.



*Quo plus sient
potest, plus sitian
intraque. Ovid
Fast. lib. 1.
Ecl. 1. 8.*

*Impia comparat
mari quod nun-
quam potest qui
escere: sed etiam
in summa tran-
quillitate, fractus
ad littora volu-
tur fluctibus: si-
miq; eius luctum
est, & concula-
tio. Hier Com-
ment l. 16. in
Esa. 57.*

Admonition
not to rest till
we attaine the
true rest.
Gen. 8. 9.

Luke 1. 53.
Rev. 21. 6.

Direction for
assurance of
Gods favour.
See *The Whole
 Armour of God*,
Treat. 2. Part. 6
§ 71. 72.

Psal. 119. 49.

Hence is it that wealth to the covetous, honour to the ambitious, pleasure to the voluptuous man, and all things here below to such as desire them, are as water to him that hath a dropsie, the more is drunke the more is desired. *The eye is not satisfied with seeing, nor the eare filled with hearing.* No humane knowledge satisfieth the Philosopher: no inventions, no indulgences the superstitious person. All things out of God are as ice, snow, dew, and other like meteors: they waste in using; they soone melt or drie away. In consideration hereof saith the Prophet, (*Isa. 55. 2.*) *Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Wilt thou set thine eyes upon that which is not?* Pro. 23. 5. As all naturall men are unsatisfied in all their desires and endeavours, so among others, they who most set their thoughts and hearts on mischief. Fitly doth the Prophet (*Isa. 57. 20.*) resemble such to *the troubled sea when it cannot rest.* Yea in the greatest calme it beats against the shore, and raiseth waves, which cast up mire and dirt.

2. Seeing out of God there is no rest, let the Lord and his favour be to thee as the Arke was to the Dove. While she was out of the Arke *she found no rest for the sole of her foot.* Give no sleepe to thine eyes, nor slumber to thine eye-lids till thou hast found out this rest for thy soule, *assurance of Gods favour.* To be restless till we find this rest, wilbe a meanes to find it. *The Lord filleth the hungry with good things. He giveth to him that is athirst of the fountaine of life freely.*

3. For gaining such assurance of Gods favour as may make thee rest securely therein, observe these rules.

1. Acquaint thy selfe with Gods promises, which are the onely true sure ground of faith and confidence. For Gods promises are declarations of Gods favour towards man: what God promiseth, man may safely rest upon. It was Gods promise whereof David thus saith, *Upon it thou hast caused me to hope.*

2. Meditate seriously and frequently on Gods properties,

as on his grace, mercy, truth, power, &c. This meditation added to faith in Gods promises, will be as oyle put into a lamp, which will continue the life and light of it. * The forementioned description of God by his divine properties sheweth that the faith of this Prophet in Gods favour was nourished thereby.

3. Observe Gods former dealing with thee: and call to mind such evidences of his favour as he hath shewed to thee in former times. This will give thee evidence of his present good-will towards thee: for whom he once loveth he ever loveth; he loveth his with an *everlasting love*. When Zion said, *The Lord hath forsaken me, and my Lord hath forgotten me*, this answer was replied, *Can a woman forget her sucking child, &c? Yea they may forget, yet will not I forget thee, &c.* saith the Lord.

4. When thy affections are much prone to heaviness, and thy heart much misgiveth thee (as we speake) by reason of doubts and feares, let thy judgement grounded on Gods Word and Promises support thee. A right understanding of Gods promises are of force to keep an heavy spirit from sinking. A mans judgement well informed, will convince his affections of folly when they make doubt of Gods favour, and so bring them to yeeld to that which it conceiveth to be truth.

Having some evidences of Gods favour towards thee, repose thy selfe therein. Say to God as the Psalmist doth, *Thou art my hiding place*. The beasts of the wilderness that have their dennes, and hiding places, use on all occasions to have recourse thereunto. In their dennes they sleepe securely: to their dennes they carry their prey, and there eate it: when they are wounded, or any way hurt, they make to their dennes: there they lick themselves whole, if at least they can: but if their hurt be mortall so as they must needs die, they will die in their dens. Thus ought we to make the Lord our den, our hiding place, and in all conditions, on all occasions to repose our selves in him and his favour. If we have cause of joy, to rejoyce in the Lord; if of sorrow, to

mourne

See The *Whole*
Armour of God
Treat. 2. Part 6
§. 25, &c.
* Verſ 5. §. 26

Ioh. 13. 1.
Ier. 31. 3.
Iſa. 49 14, &c

Exhortation
to rest in Gods
favour,
Pſal. 119. 114.
Pſal. 116.

Iob 37. 8.
—; 3. 40.
Pſal. 104. 23

*Inherets illi qui
fecit vos. State
cum eo & habi-
tis Requiescite
in eo, & quieti
eritis. Aug.
Confess. l. 4. c.
12.*

mourne and shed our teares in his bosome: while we live, to live in him, when we die, to die in him: even within the armes of his favour. Thus shalt thou be sure to be safe in all estates; for safe is he whom the Lord doth keepe. O cleave to him therefore who hath made you. Stand with him, and ye shall stand safe. Rest in him, and ye shall be in quiet rest.

§. 48. *Of comforting and quickening ones selfe.*

* §. 43.

^a Psal. 43. 5.
^b — 62. 5.
^c — 103. 2.
^d — 146. 1.

^e Heb. 4. 11.
^f — 16.
^g — 6. 1.
^h — 10. 32.

ⁱ Act. 14. 15.

* § 44.

^k 2 Tim. 1. 6.

V. * **M**En must stirre up themselves to that which they see to be good for them. As the Prophet doth here stirre up his soule to returne unto her rest, so in other places to ^ahope in God, ^bto wait upon God, ^cto remember all his benefitts: yea and ^dto praise the Lord. To the prooffe of this point tend all such exhortations as in Scripture are made in the first person, as such as these, ^eLet us labour to enter in that rest. ^fLet us goe boldly to the throne of grace. ^gLet us goe on to perfection. ^hLet us draw neare with a true heart, &c. By these, men of God stirred up themselves as well as others.

For even they, who are in place and have any calling, to stirre up others, ⁱare men of like passions with others, and are not only subject, but prone also to waxe dull, cold, backward to holy duties, even to such as tend to their spirituall comfort. * We have shewed that the best may be much disquieted and restless. And therefore have need to ^kstirre up the gift of God that is in them.

Quest. How can this be?

Ans. 1. By putting difference betwixt the understanding and affections. The understanding is in man as a mistress, the affections are as hand-maidens. The mistress may see that to be very meet to be done which the hand-maidens are loth to doe, and thereupon quicken them.

2. By distinguishing betwixt the spirit and flesh. ^lThe spirit is oft willing when the flesh is weake. Yea when ^mthe inward man delighteth in the law of God, the outward man

^l Mat. 26. 41.
^m Rom 7. 22,
23.

warresth

warreth against it. Now all these being in man, when the understanding inciteth the affections, and the spirit driveth away the heaviness of the flesh, man is said to stirre up himselfe.

Learne here how beneficiall a man may be to himselfe: how he may instruct, direct, encourage, and comfort himselfe: namely by well using that light of understanding which God giveth him, and by applying that wherein he is well informed to himselfe. On this ground when we are tempted to a sinne, when we find passion, pride, lust, or any other corruption beginning to arise in us, let us make our case to be anothers case, and by our understanding reason with our soules as if they were other persons: and what we would in such cases say to others, let us say to our owne soules, as the Psalmist, *Why art thou disquieted O my soule?* And here, *returne unto thy rest, O my soule.* Many that much doubt, and even despaire themselves, can produce sound grounds to move others to be confident in God, which if they would presse upon their owne soules, they might be much quickened thereby. They can tell others, that when God seemes to hide himselfe, it is but a cloud that keepeth away the brightnesse of Gods favour, which shall be driven away, and therefore they ought to hope and waite. They can tell others, that temptations to sin must be resisted, and that by resisting of them, they will be vanquished. They can set a catalogue of promises before others in their conflicts, and bee plentifull and powerfull in perswading others to bounden duties, and disswading them from disgracefull vices. If thus they would deale with themselves, what good might they do to themselves? Thus should they neuer want (no nor when they are most retired, most private, even by themselves alone) an instructor, a director, a counsellor, a comforter. And no counsellor, no comforter can be more powerfull with a mans soule, then himselfe.

Direction for
counselling
ones selfe.

Psal. 42 3.
Spera in Domi-
no, respondet con-
turbanti se ani-
ma sua, & quasi
rationem
reddenti per-
turbationis sue
propter mala
quibus abundat
hic mundus.
Aug. Enar. in
Psal 41.

There see that ye stir up the
H §. 49. Of
selfe that is within you

through it I can do all things

§. 49. Of the exposition and resolution of the
eight Verse.

PSAL. CXVI. VIII.

*For thou hast delivered my soule from death, mine eyes from
teares and my feet from falling.*

THe forementioned kindnesse of God is here particular-
ly exemplified by the deliverance which God gave him
from his distresse.

How his *soule* may be said to be delivered hath beene be-
fore shewed on vers. 4. §. 24.

* *Metonymia
effetti.*

2 Cor. 1. 8, 9.

* *In abstracto.*

* *Death* is here put for such a desperate distresse as threat-
ned death. In the case wherein he was (to use the Apostles
phrase) *he despaired even of life: he had the sentence of death
in himselfe: and thus God who raiseth the dead delivered him
from a great death.* The words therefore are not literally
to be taken of a miraculous raising from death: but his dis-
tresse is * thus by this word, *death*, set out to aggravate his
danger, and to amplify Gods deliverance. Hereof see more
on Vers. 3. §. 15.

^b Lam. 1. 2.

^c Heb. 4. 15;
^d — 5. 7.

The *teares of his eyes* are here mentioned to shew how he
was affected with that affliction. Teares are outward effects
and signes of inward anguish. When *Ierusalem* was caried
captive into a strange land, ^b *She wept sore in the night: her
teares were on her cheeks.* Yea *Christ* (who with the nature
of our infirmities, ^c assumed the infirmities of our nature, yet
without sinne) had in his bitter agony ^d *teares forced from
his eyes.*

* *Metonymia
Effetti vel Ad-
iuncti.*

Gods delivering of this Prophets *eyes from teares*, impli-
eth a removall of that distresse whereof these teares were a
signe: with which his soule was so troubled, as his eyes
gushed out with teares: so as the * *effect* or *signe*, is here put
for the *cause*.

Falling of his feet, doth yet further aggravate the distresse.

The

The word translated *falling*, signifieth such a violent forcing of one as he cannot stand: as where it is said *in forcing thou hast forced me to fall*. Now feet are the supporters of a body: when they fall, downe falls all the body. Hereby is declared, that the violence of his affliction was such, as like a boisterous storme it was enough in his best strength to overthrow him: and it also so wasted his strength and weakned him, as he could not stand, but was ready againe and againe to fall: it foiled him exceedingly. By removing that affliction God delivered his feet from falling. But this is spoken in an Allegory. For, by his feet are meant his spirit, by falling, the fainting thereof. So as his very soule was preserved from being overwhelmed.

Some distinguish the three particulars thus, *He hath delivered my soule from death*, by giving me a good conscience: *mine eyes from teares*, by giving a quiet and a good conscience: *my feet from sliding*, by giving a secure conscience.

This is the *Exemplification* of the motive mentioned in the latter clause of the former verse.

Herein note,

1. The *Manner* of expressing it.
2. The *Matter* whereof it consisteth.

The *Manner* is by * a direct turning of his speech to God, thus, *Thou hast*, &c.

The *Matter* consisteth in a particular *Enumeration* of the deliverances which God gave him. So as here is expressed

1. The *Author* of his deliverances. *Thou*.
2. The *Kinds* thereof. And these are three.
 1. His soule from death.
 2. His eyes from teares.
 3. His feet from falling.

For the *Manner*. In the former verse he spake of the Lord in the third person, thus, *The Lord hath dealt bountifully with thee*: but here to the Lord in the second person, *thou hast delivered*: which implieth a familiarity. The apprehension of Gods bounty had quickned his spirit, and made him in a reverend manner the more bold: so as,

וְיָצִיט ע

† Psal. II 8. 13.
וְיָצִיט ע

Eripuit animum
meum de morte,
oculos meos à
lachrymis, pedes
meos à lapsu. De
morte, dando bo-
nam conscientiam:
a lachrymis,
dando tranquil-
lam & bonam: à
lapsu, dando se-
curam. Bern.

Serm parv. 1.

* A'arecepah

1. *By a due consideration of Gods favour to us we are made more familiar with God.*

This Prophets thus speaking to God, *Thou hast delivered*, sheweth that,

2. *Deliverances are to be ascribed to God.*

The first kind of deliverance, *my soule from death*, giveth evidence that,

3. *God can deliver from the power of death.*

The second kind of deliverance, *mine eyes from teares*, implieth two points. One intended, the other expressed.

4. *Saints may be much affected with afflictions.*

5. *God can remove all matter of mourning.*

The third kind of deliverance, *My feet from falling*, importeth also two points, viz.

6. *Great distresses may soile Saints.*

7. *God establisheth such as are ready to fall.*

The fit applying of deliverances to the distinct distresses, as *soule or life from death: eyes from teares: feet from falling*, demonstrateth that,

8. *Gods remedy is answerable to mans necessity.*

§. 50. *Of the means to become familiar with God.*

I. * **B**Y a due consideration of Gods favour to us we are made more familiar with God. Thus ^a Moses having duely observed how God knew him by name (that is, tooke especiall notice of him) is emboldened to desire further, to know God, and to see his glory. And ^b David well weighing that gracious message which by Nathan God sent to him concerning the establishing of his throne, maketh this inference, *Therefore hath thy servant found in his heart*, (that is, beene bold) *to pray this prayer unto thee*. So ^c Isaiah, so ^d Hezekiah, so ^e Daniel, so many others.

Manifestation of Gods favour worketh faith: the more that the evidences thereof are pondered, the more strength gathereth faith. Meditation on Gods good-will to us, is to
faith

* S. 49.

^a Exo. 33. 12.

13. 18.

^b 2 Sam. 7. 17.

^c Isa. 6. 2.

^d — 38. 3.

^e Dan. 7. 19.

— 10. 19.

faith as a seasonable supply of oil to a lampe, which continueth to preserve the light thereof. Now ^e by faith we have boldnesse and accessse with confidence: and the stronger faith, the more boldnesse.

O let not any evidence of Gods kindnesse passe by without due notice taken thereof. Doe in this case with God, as ^g the servants of the King of Syria did with the King of Israel, diligently observe whether any thing come from him, that may demonstrate his good-will to thee. Thus maist thou gaine assurance that thou art in the number of ^h Gods friends.

ⁱ This was it which made Abraham to be accounted the friend of God, because he believed. Gods kindnesse to men sheweth that they are his favourites. As wise favourites therefore are in a reverend manner familiar with their Sovereigne, so may such as know the Lords mind, be with him, and have free entrance into his presence, and assurance of gracious acceptance. A great priviledge.

§. 51. Of ascribing deliverances to God.

II. * **D**eliverances are to be ascribed to God. This hath constantly beene observed by such as have beene guided by the Spirit of God, as by ^a Melchizedech, ^b Jacob, ^c Moses, ^d Miriam, ^e Deborah, ^f Barak, ^g Samuel, ^h David, ⁱ Asa, ^k Jehoshaphat, ^l Hezekiah, ^m the Jewes in captivity, ⁿ the Apostles, and many other in all ages, yea and the ^o blessed spirits in heaven also.

All deliverances are wrought by God. Whatsoever the instrumentall means be, he is the principall efficient and author. As he is the Creator of all things, so the Governour, the disposer and orderer of all. And all creatures in the world are his servants, his instruments used by him, according to his will. If therefore by any right victory be ascribed, not to the munition, but to the Generall: recovery of health, not to the potion, but to the Physitian: good-workmanship, not to the materials or tooles, but to the Artificer: by much more right, victory, recovery, all delive-

^e Eph. 3. 12.

^g 1 King. 20. 33

^h 2 Chro. 20. 7.

Isa. 41. 8.

Cant. 5. 1.

ⁱ 1 Sam. 2. 23.

* §. 49.

^a Gen 14. 20.

^b — 32. 10.

^c Exo. 15. 1, 20.

^d Iudg. 5. 1.

^e 1 Sam. 12. 11.

^f 2 Sam. 22. 1.

^g 2 Chro. 15. 11.

^h — 20. 26.

ⁱ Isa. 38. 9.

^k Est. 9. 17.

^l Acts 4. 24.

^m Rev. 15. 3.

rances, all blessings are to be ascribed to God, who enableth Generalls, Physicians, and all others to do what they do, and giveth all efficacy to the means that are any way effectuall. It is therefore most just and equall that that which is done by God be ascribed to him. His right it is, and shall he not have his right? Will subjects deale so unjustly with their King, souldiers with their Generall, servants with their master?

Reprehension
of such as as-
cribe delive-
rances to any
but to God.

▪ Dan. 5. 22, 23

▪ Act 24. 2.

▪ Isa. 10. 8. &c.

Act. 12. 23.

Gen. 49. 6.

Exhortation
to give God
his due.

*Si Dei beneficia
commemoramus
ad maiorem il-
lum benevolentia
am excitabimus*
Chrys. Hom. 2.
in 1. Cor. 1.

Pie on them therefore that either take no notice at all of such deliverances as they have, or els impute them to any other then to God: whether it be to themselves, to other men, to any secondary causes, to fortune, or to any thing els. Three sorts of men do especially offend herein. *▪ Idolaters*, that ascribe Gods due to Idols. *▪ Flatterers*, that attribute it to men. *▪ Ambitious* persons that take it to themselves. Two great evils are thus committed. The Creator is robbed of his due. To creatures is given more then their due. He the onely true God is esteemed as no God. They that are no Gods are accounted as Gods. *O my soule, come not thou into their secret: unto their assembly mine honour be not thou united.*

Be rather of the communion of Saints, whose understand-
ing being rightly informed in the extent of the divine pro-
vidence, wherby every good thing y is wrought, is wrought,
they are so in their hearts affected therewith as they can-
not conceale the same, but make their tongues their glory in
acknowledging and making known what God hath done to
their soules. This, though it be most due to God, yet he ac-
cepts it as a kindnes, as an honour done to him. And in testi-
mony of his gracious acceptance of this gratefull remem-
brance, he will afterward on other occasions be ready to de-
liver. For he never repenteth any goodnesse shewed to such
as duly acknowledge the same. If we thankfully commemo-
rate his blessings, we shall excite him to conferre greater
blessings upon us. Behold then a ready way to give glory to
God, and to gaine good to our selves.

§. 52. Of Gods delivering from death.

III. * **G**OD can deliver from the power of death. He can deliver

1. In such cases as threaten death: wherein men have cause to feare death; as the *Israelites* had when *Pharaoh* with a mighty hoste pursued them, and they had no way to fly but thorow the sea, (*Exod. 14. 2, &c.*) and againe when they were besieged by the *Syrians*, *2 King. 6. 24, &c.*

2. When death hath begun to lay hold and to ceaze upon them, as ^c a lion and a beare did upon the lambs which *David* kept. Thus it seemeth that death had ceazed on ^d *Paul*, and on ^e *Hozekiah*, who notwithstanding were both delivered.

3. When there is no possibility of avoiding death by any ordinary meanes. Thus was ^f *Jonah* delivered out of the sea, and ^g *Shadrach, Meshach, and Abednego* out of the hot fiery furnace. ^h God hath promised to be with his in fire and water: in most desperate distresses.

4. When they are in the very power of death, and death actually ceazed upon them, and deprived them of life. Hereof we have many instances both in the ⁱ old, and ^k New Testament. ^l The vision of dry bones that came together, were knit with sinewes, covered with flesh and skinne, and had breath of life breathed into them, and lived, was a visible demonstration hereof. But that evidence which farre surpasseth all, is the ^m generall resurrection of all at the last day.

Supreme and absolute is the power and sovereignty of God over all, even ⁿ grave and death, and ^o him that hath the power of death, the *Devill*. They are all his vassals to hold or to let go whom he will.

1. Admirable is the comfort which hence ariseth to such as being well instructed in the power of God, can in assurance of faith rest on him, as ^p *David* did, who, when he knew not whither on earth to flie for succour, encouraged

H 4

himselfe

* § 49.
Particular desperate cases out of which God delivereth.

^c 1 Sam. 17. 34.

^d 2 Cor. 1. 8.

^e 2 King. 20. 1.

^f Ion 1. 17.

^g Dan. 3. 26.

^h Isa. 43. 2.

ⁱ 1 King 17. 22.

^k King. 4. 35.

^l 11. 31.

^m Mat. 9. 25.

Luk 7. 15.

Ioh. 11. 44.

Act. 9. 40.

ⁿ 30. 10.

Mat. 27. 53.

Rom. 1. 4.

^o 1 Eze. 37. 2, &c.

^p Ioh. 5. 28.

^q Rev. 20. 13.

^r Heb. 2. 14.

Consolation in all distresses.

^s 1 Sam. 30. 6.

How Gods
power is to be
rested upon.

1 Dan. 3. 17.

Scriptures.

Admonition
in all straits to
rest on God.

2 Chro 20 12

* 5 49.

* Psal 6. 6.

* Est 4. 1.

* Psal 32. 3.

* Mic. 1. 8.

* Job 6. 12.

1. Refutation
of Stoicall
senselesse.

himselfe in the Lord his God. For, nothing can befall us without the limits of his power : no danger can happen, out of which he is not able to deliver us.

Quest. May Saints in confidence expect any deliverance that God is able to give ?

Ans. Not simply : but with a willing subjection of themselves to his will : as they who said, *1 Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us from thine hand, O King: But if not, be it knowne to thee, O King, that we will not serve thy gods.* Herein then lieth the comfort which ariseth from Gods power, that our God who is able to deliver us, will deliver us, if in his wisdome he see deliverance fit for us. For thus we may safely conclude.

What God seeth to be good for us, he will do.

** What God will do, he can do.*

What God can and will do, shall be done.

Therefore, *what God seeth to be good for us, shall be done.*

Iust cause is here given unto us of looking to God, when death presents it selfe before our eyes : and to say unto him, ** We know not what to doe : but our eyes are upon thee.* Cast not therefore thine eyes too much downward, Fixing eyes aright on God, worketh faith.

§: 53. Of Passion in Saints.

III. * *S*aints may be much affected with afflictions. They may ** weepe*, as this Prophet did : and ** cry*, yea with a loud and bitter cry : and ** roare all the day long* : and ** waile and howle* : and expresse ether symptoms and signes of much anguish and great griefe.

** Is their strength the strength of stones ? Or is their flesh of brasse ?* Flesh and blood remaining in the best while they remaine in this world, maketh them sensible of smart, of paine, of losse, of disgrace, of other crosses which lie heavy upon them, and presse and pinch them fore.

1. Away with *ŷ* senselesse and blockish opinion of Stoicks, who say that no passion becomes a wise man. The Hearben

Philo-

Philosophers by that light of nature which they had, have sufficiently refuted that paradox. To us that have the light of Gods Word (which commandeth expression of passion when there is just occasion, (*Isa. 1. 13.*) and hath commended it in such as have rightly done it (*2 Chro. 34. 27.*) yea and hath expressly recorded the passion of him that is *the wisdom of God* (*Mar. 3. 5.*) and taxed the contrary in obdurate persons (*Isa. 22. 12, 13.*) it cannot but seeme a more then Heathenish and brutish conceipt.

2. Be not too censorious of others passionate manifestation of their griefe: especially when there is just cause, and a Christian meane is not exceeded. All that Sathan could doe against *Iob* did not so deeply pierce to his soule as his friends unfriendly censure of him.

3. Have compassion of such as (having cause) are in passion. *Weepe with them that weepe.* ¹ Let us shew our selves to be fellow-members of one and the same body, by a Christian Sympathy, and fellow feeling of one anothers sorrowes.

4. As for such as take occasion from the signes and effects of others sorrowes, to insult over them, let them well weigh ^m the fearefull imprecations made against them: and with all know that prophetically imprecations are divine denunciations of judgement. It much provokes the righteous Lord to give them just matter of sorrow, who laugh at others sorrowes.

§. 54. Of Gods turning sorrow into solace.

V. *. **G**OD can remove all matter of mourning. He here delivered this Prophets eyes from teares: he tooke away all occasion of weeping: in which sense he is said to *wipe away all tears from mens eyes* (*Isa. 25. 8. Rev. 7. 17.*) and to bid them *refraine their voice from weeping, and eyes from teares* (*Ier. 31. 16. Luk. 7. 13.*) Pertinent to this purpose are these proverbes, *They that sow in teares shall reape in joy,* (*Psal. 126. 5.*) *weeping may endure for a night, but joy commeth*

Cic. Tuscul.
quest 14.
Lege La Stant
de vero cultu
l. 5 c. 14 &
Aug. de Civ.
Dei l. 14. c. 8, 9,
& l. 9. c. 4 &
Quæst in Gen
l. 1 c. 30 contra
Stoicorum
a. 7. 1. 1. 1. 1.
2. Reprehensi-
on of rash
censures.

3 Exhortation
to Sympathy.
^k Rom. 13. 17.
^l 1 Cor. 12. 26,
27.

4. Taxation of
insulters at
others sor-
rowes.
^m Psal. 69. 10,
21, 22, &c.

* §. 49.
Eripuit oculos
eius a lachrymis.
Fugit enim do-
lor, & tristitia
& gemitus.
Amb in Orat
de Obiit. The-
od.

^c Psal. 51. 2.

^f — 90. 15.

^g 1 Cor. 31. 13.

^h Zac. 8. 19.

ⁱ Isa. 30. 19.

^j Psal. 30. 12.

^k — 136. 1, 3.

^l Luk. 7. 38, &c.

^m Isa. 38. 1, &c.

וכי
בכי ויהי
El fleuit fleu
magna.

ⁿ Isa. 61. 1, &c.

^o Isa. 38. 5.

^p 2 Cor. 1. 3.

^q Ioh. 11. 33, 35.

^r Luk. 7. 13.

in the morning, (Psal. 30. 5.) Answerable herunto have beene Saints prayers, Gods promises and performances. For instance of prayers take these, ^c *Make me to heare joy and gladnesse, that the bones which thou hast broken may rejoyce.* ^e *Make us glad according to the yeares wherein thou hast afflicted us.* Of promises these, ^g *I will turne their mourning into joy, and will comfort them, and make them rejoyce for their sorrow.* ^h *Their fasts shalbe joy and gladnesse, and chearefull feasts.* ⁱ *Thou shalt weep no more.* Of performances these, ^j *Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladnesse.* ^k *When the Lord turned againe the captivity of Zion, then was our mouth filled with laughter, and our tongue with singing.* Were not the eyes of that woman, ^l which so wept as with her teares she washed the feet of Iesus, delivered from teares, when Christ said to her *Thy sinnes are forgiven?* ^m When Hezekiah heard this doome, *Thou shalt die and not live, he wept with great weeping.* But this second message from the Lord, *I have seene thy teares; behold I will add unto thy daies fifteene yeares,* did questionlesse wipe away all his teares. Most pregnant for the point in hand is the end of the commission given to Christ, thus expressed, ⁿ *The Lord hath annointed me to preach good tidings, to comfort all that mourne, to give unto them beauty for ashes, the oile of joy for mourning, the garment of praise for the spirit of heavinesse.*

That which God said to Hezekiah, ^o *I have seene thy teares,* giveth the true and just reason of Gods removing all matter of mourning. For the Lord being full of pity, ^p the Father of mercies, and the God of all comfort, his bowels are moved at the sight of his childrens teares, as it is noted of Christ, ^q *When he saw Mary weeping, and the Iewes also weeping, he groaned in the spirit, and was troubled, and wept.* And againe ^r when he saw a widow weep, he had compassion on her. Vpon that compassion he tooke away the occasion of her weeping. When God came to deliver Israel from the Egyptian bondage, he renders this reason of his purpose,

purpose, *I have surely seene the affliction of my people which are in Egypt, and have heard their cry, by reason of their task masters: for I know their sorrowes.* Yea further to demonstrate the notice which the Lord taketh of his Saints teares, there is in Scripture mention made of *a bottle* wherein they are put, as a liquor most precious in Gods account: and of *a booke* wherein they are registred, as things to be reviewed, and not forgotten.

Learn hereby to set a meane to mourning. *Sorrow not as others which have no hope.* Know that God taketh notice of thy teares: believe that God can and will wipe them away. Believe this when sense and smart of affliction makes thee weep and waile: but especially when with a deepe apprehension of thy sinnes against God, and of his displeasure against thee, thou doest, as ** Peter did, weep bitterly.* In these and otherlike cases thou maist, and must pray, as the Psalmist did, and say, ** O Lord give care unto my cry, hold not thy peace at my teares.* For assuredly he that putteth teares into his bottle and registreth them, will wipe all teares from thine eyes. What he hath done to others, thou being like to them, in like cases, maist expect. For, God ever remaineth like himselfe.

§. 55. *Of Saints fallings by affliction.*

VI. * **G**reat afflictions may fall on Saints. Though they be not utterly overthrowne thereby, they may be (as a man in a quagmire, out of which he hath much adoe to come) much foiled. In such a case was he who said, ** My feet were almost gone: my steps had well nigh slipped. * My foot slippereth. * I am ready to halt. * My flesh and my heart faileth. * My strength faileth. * My spirit was overwhelmed. * My life is spent with griefe: and my yeares with sighing.*

How it falls out that this thus befalls the Saints, is shewed before on vers. 7 §. 44.

The Apostle giveth a seasonable exhortation for preventing, or redressing the danger of this infirmity: which is this.

* Exo 3. 7.

* Psal. 96. 8.

Admonition
to moderate
mourning.

* 1 Thes. 4. 13.

* Mat. 26. 75.

* Psal. 39. 12.

* § 49.

* Psal. 72. 2

b — 94. 18.

c — 8. 17.

d — 71. 26.

e — 7. 9.

f — 27. 3.

g — 31. 10.

Exhortation
to looke to
our feet.

^b H. cb. 12. 12,
13.

*Metonymia
Effectus & Ad-
iuncti.*

*Se nequaquam
reclis suis factis
iactare audeat,
cum videat san-
torum virorum
& cautelas
tempestates &
flenda naufragia.* Aug. de
Doctr. Chr.
1. 3. c. 33.

* §. 49.

* Rom. 14. 4.

^b Psal. 40. 2.

c — 94. 18.

^d 2 Cor. 12. 9.

this, ^b Lift up the hands which hang downe, and the feeble knees: and make strait paths for your feet: lest that which is lame be turned out of the way: but let it rather be healed. Hanging hands and feeble knees are the signes of a fainting spirit, and here put for that whereof they are signes. To lift up these is to rouse up our spirits, and to quicken them. The danger which otherwise may follow upon fainting, much enforceth the exhortation. For these words, *least that which is lame be turned out of the way*, imply that upon fainting may follow a falling away. A fresh-water-souldier once fainting, soone fails to the enemy. Let us therefore well looke to our standing, and well prepare our selves before hand. The Apostle giveth an excellent direction to this purpose, Eph. 6. 10, 11, &c.

For particular directions to keepe from fainting, read *The Whole Armour of God*, Treat. 2. Part. 5. § 22.

Is the forementioned weaknesse of Saints, and pronenesse to fall well weighed of them, who by reason of some gifts bestowed on them, wax insolent and secure? Surely this is one use which is to be made of Saints fals, that no man boast himself of his owne good deeds, when he beholdeth the storms of such men to be taken heed of, and wrecks to be bewailed.

§. 56. Of Gods establishing the weake.

VII. * **G**OD establisheth such as are ready to fall. This he did when he delivered this Prophets feet from falling. ^a He that falleth (saith the Apostle) shall be bolden up: for God is able to make him stand. Very fitly to the point in hand saith the Psalmist, ^b He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rocke, and established my goings. And againe, ^c When I said, my foot slippeth, thy mercie, O Lord, held me up.

As Gods power, so his pity and prudence, are more clearly manifested hereby. Where the Lord saith, ^d My strength is made perfect in weaknesse: he meaneth, that the lower men be brought, and the more weake, and unable to

be

be established they may seem to be, the more divine is y^e power manifested to be, whereby they are established: and then doth pity and mercy most brightly shew it selfe, when in falling a man is preserved, so as if then he had not been preserved, he had perished. Thus Christ shewed his pity in saving Peter, even when he began to sinke, (Mat. 14. 30, 31.) This then must needs be a principall part of prudence. In these and other like respects God is so ready to uphold him that is falling, and to hold him that is departing, that he may seeme to mind such alone, and to leave all others.

1. Despaire not now, though thy foot be slipping, or thou sinking in a sea of sorrowes. God is as neare at hand in all our troubles, as * Christ was in that sea where Peter was. As a tender mother, though she suffer her weake and feeble child to go alone, yet will she not suffer it to be alone or out of sight. If it slide, or fall, she presently catcheth it up againe. Yea she will give her servants charge over it to keepe it, and to take it up in case it fall. Thus deales thy heavenly Father with thee, poore, weake, feeble brat. *He will not suffer thy foot to be moved* (namely to thy ruine); *He that keepeth thee will not slumber.* And lest thou shouldst think that by reason of his greatnesse he will not take care of thee, *He giveth his Angels charge over thee, to keepe thee in all thy waies. They shall beare thee up in their hands, lest thou dash thy foot against a stone,* (Psal. 91. 11, 12.) Despaire not then. Mercy, grace and indulgency is promised. Who can despaire that knoweth and beleeveth this?

2. When thou findest thy selfe sinking, and thinkest thy selfe lost, doe as ^b Peter did: *Cry out to God, and say, Lord save me.* Call to mind his promise, *When thou passest through the waters I will be with thee.* Pleäd his dealing with others, whose feet he hath delivered from falling. Perswade thy selfe that thy heavenly Father as farre surpasseth earthly parents in pity and goodnesse, as he doth in Majesty and greatnesse. Hereupon ponder with thy selfe, and consider if earthly parents can suffer their children, when they are fallen, to lie and crie, and not come and take them up. *Yea they*

*Sic paratus est
Deus suscipere
cadentem, &
eripere fugien-
tem, ut videri
posset relinquit
omnibus alijs ei
soli operam da-
re. Ber. in Psal.
Qui habet,
Ser. 2.*

*Diffusion
from despaire.
* Mat. 14. 30, 31*

Psal. 121. 3.

*N^o desperare.
Promissa est in-
dulgentia tibi.
Aug. Tract. in
Psal. 101.
Exhortation
to cry for helpe
in falling.
* Mat. 14. 30.
* Psal. 43. 2.*

** Psal. 49. 15.*

*Exedit omni
anima Deum
semper attende-
re, tanquam pro-
prium non modo
adiutorem, sed
etiam inspecto-
rem. Ber loc.
citat.*

* 5. 49.

* Exo 13. 21.

b — 15 4.

c — 17 0.

d — 15. 25.

e — 17. 8.

*Reddetur populo
subcitas pristina
quam aliquando
habuere in ere-
mo, precedente
Domino eos per
diem in columna
nubis, & per no-
ctem in columna
ignis, ut nec in
prosperis, nec in
aduersis aliquan-
do turbentur.
Hier. Com-
ment. in Isay 4*

they may. Yet will not I (saith the Lord) forget thee. If now being fallen thou liest still, and cryest not for helpe, doest thou not justly deserve to be let alone, even for punishment of thy stoutnesse? Surely it becommeth every soule to eye God continually, not onely as an helper at a pinch, but also as one that taketh the care and charge of us upon himselfe.

§. 57. *Of Gods seasonable kindnesse.*

VIII. * **G**ODS remedy is answerable to mans necessity. ^a That which was a cloud in the day to shelter his people from the scorching heat of the Sun, was a pillar of fire to give them light in the night, *that they might go by day and by night.* ^b When they had no bread, he rained downe Manna from heaven. ^c When they had no water, he opened a rocke and gave them water to drink. ^d When they had water enough, but it was so bitter as they could not drinke of it, he made it sweet. ^e When their enemies infested them, he overthrew those enemies. According to all their needs he afforded them fit helpe. Thus while his people were in the wilderness, he gave extraordinary, but visible demonstrations of his more invisible, but ordinary providence towards his in all ages. Hereby is accomplished that of the Psalmist, (Psal. 121. 6.) *The Sun shall not smite thee by day, nor the Moone by night.* Which not unfitly may be applied to mens severall estates of prosperity and adversity.

Remedies answerable to mens necessities are seasonable: seasonable remedies are profitable: profitable remedies are acceptable: acceptable remedies are most available to provoke men to all gratitude: gratitude makes them diligent in observing what may most make to the honour of God, and zealous in promoting the same. Thus the very kind of remedy which God affordeth, maketh most to mans good, and his owne glory.

Learn hence wisdom of this wise God: and that in two especiall points.

1. Seeke of him such things as are seasonable for thee to receive: as they who in the daies of Christs flesh came to him for succour: The blind, for sight: the deafe, for hearing: the dumbe, for speech: the lame, for sound limbes: and so others for a remedy, fit for their particular malady. Answerably, art thou in danger of death? Seeke preservation from death, with a reservation to Gods good pleasure. Dost any anguish so worke on thine inward passion, as to force teares from thine eyes? pray to have those teares wiped away. Dost thou find thy feet sliding, thy spirit fainting? Desire God either to keepe thee from falling, or to raise thee againe: and to revive thy Spirit. Seeke not unnecessaries: seeke not superfluities: seeke not to satisfie thy lusts. Well weigh what an Apostle saith in this case, *Ye aske and receive not, because ye aske amisse, that ye may consume it upon your lusts.*

2. Let thy kindnesse be as seasonable as thou canst. Give bread to him that is an hungry, drinke to him that is a thirst. Endeavour to allay the passion of such as are in passion: raise up those that are fallen. Instruct the ignorant: bring into the way of truth such as wander. Comfort such as are troubled in conscience. Herein lieth a maine difference betwixt a skilfull Physitian and a deceitfull Emperick. The Physitian enquireth after the kind of disease, constitution of person, temperature of climate, season of yeare, and answerably prescribeth his remedy. The Empirick gives his remedy without any respect to the forenamed respects. If it do any good, then its well: if it do none, it was all that he could do: and by that *all*, many more receive hurt then good by his his prescripts. To be an Emperick about the maladies that affect the soule, and endanger the eternall salvation thereof, is insufferable. Do therefore good: do it, as *David* did, *According to the integrity of thine heart, by the skilfulnesse of thine hands.* For which end pray for wisdom of him that is wisdom it self: that so thou maist be perfect as he is perfect.

Hitherto of the Prophets protestation for his inward disposition.

§. 58. Of

Directions.

1 Pray for seasonable blessings.

Iam. 4. 3.

2 Seasonably do good.

Psal. 78. 72.

Mat. 5. 48.

§. 58. *Of the meaning and parts of the ninth Verse.*

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^a Gen 17. 1.

^b 2 Chro. 6. 16

^c 1 King. 15. 26

^d Ier 7. 6.

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practice

practise and deale righteously. The verb in the Hebrew is of the * *seventh conjugation*, which implieth a *reciprocation* or *reiteration* of an action. Some learned and judicious Expositors to expresse the emphasis of the *Conjugation*, thus translate it, & *I will continually walke*.

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would

* Hülpaal.

יְהוָה אֱלֹהֵי
indefinitiv am-
bulabo. Trem.
& Iun.

Triples est signi-
ficatio Hülp. a.

1 Reciproca.

2 Passiva.

3 Frequentati-
va.

* דָּבַר יְהוָה

b Gen 3, 24.

אֲחֵרֵי הַדְּבָרִים

i 2 King. 23 3

אֲחֵרֵי הַדְּבָרִים

k Col 1 10.

אֲחֵרֵי הַדְּבָרִים

l Psal. 139. 7.

m ——— 12.

n 1 Cor. 17. 10.

o Col 3. 23.

Heb. 11. 5.

*Expedi omni
anima Deum
semper attende-
re, tanquam pro-
prium non modo
adiutorem, sed
etiam inspecto-
rem.* Ber. loc.
citat.

* §. 49.

* Exo 13. 21.

b — 16. 4.

c — 17. 6.

d — 15. 25.

e — 17. 8.

*Reddatur populo
fidelitas pristina
quam aliquando
babuere in ere-
mo, precedente
Domino eos per
diem in columna
nubis, & per no-
ctem in columna
ignis, ut nec in
prosperis, nec in
adversis aliquan-
do turbentur.*
Hier. Com-
ment. in 1. say 4

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* Hübpaal.

יחללתי
indolenter ambula-
bulo. Trem.
& Iun.

Triples est signi-
ficatio Hüb. 8.

1 Reciproca.

2 Passiva.

3 Frequentati-
va.

* ד' מ' יחללתי

Gen 5. 24.

יחללתי

2 King 23 3

יחללתי

Col 1 10.

אף כע' כ' קופין.

1 Psal. 139. 7.

m — 12.

n Ier. 17. 10.

* Col 3. 23.

Heb. 11. 5.

INTRO *
in regionibus.

2 Psal. 53. 13.
1 Job 10. 22.

would so walke, *In the land of the living*. On earth there be diverse divisions for habitation, and therefore he expresseth the word in the plurall number thus, * *in the regions*, implying that in what place soever he should be, he would walke before the Lord.

The *living* are here opposed to the dead: so as *the land of the living*, is a description of the place and time where and while, men live in this world. In this sense is this phrase frequently used in the Old Testament. In another Psalm this time of life is stiled *the light of the living*, in opposition to death which is thus described, 9 *A land of darknesse as darknesse is selfe*.

Thus this verse setteth out *The duty of him that is delivered from a deadly danger*: Concerning which here is expressed,

1. The Matter. *I will walke*
2. The Manner. *Before the Lord*
3. The Place and Time. *In the land of the living*.

This Promise of *walking*, being inferred upon his former profession of his affection towards God, and resolution to rest on him, sheweth that,

I. *Mans inward affection to God must be manifested by his outward conversation.*

The *Metaphor of walking*, which is a going on and proceeding forward: and the conjugation wherein the word is used, which noteth a reiteration, giveth us to understand, that,

II. *Saints must proceed in their approved practise.*

The rule that he prescribeth to himselfe for his walking, which is this, *Before the Lord*, teacheth that,

III. *Eye must be had to God in every action.*

The description of the Place in this phrase, *The land of the living*, declareth that,

IIII. *This world is a place and time of life.*

The end of describing this *Place and Time* thus, which is to set out the proper place and seasonable time of walking before God, importeth that,

V. *While*

V. *While men live they must endeavour to please God.*

The manner of expressing this duty under a solemae promise thus, *I will walke*, implieth that,

VI. *Saints must bind themselves to duty.*

The inference of this verse wherein his duty is declared, upon the former wherein Gods kindnesse is manifested, demonstrateth that,

VII. *Manifestation of Gods good pleasure to man, must make man careful to please God.*

§. 59. Of practising duty.

I. **M**Ans inward affection to God must be manifested by his outward conversation. It is usuall with the Holy Ghost to inferre upon feare, and love of God (which are the two principall affections whereby our high esteeme of God, and due respect to him are manifested) a walking in his waies, and keeping his commandments, thus, ^a *Blessed is every one that feareth the Lord, that walketh in his waies.* ^b *Feare God and keepe his commandments.* ^c *Love the Lord and walke in his waies.* ^d *This is the love of God that we keepe his commandments.* The duty comprised under this Metaphor of walking is oft and much pressed thorowout the Scripture, and that under this very word. It is ^e commanded, ^f commended, ^g rewarded, and thereupon conscionably ^h it hath beene, and still must be observed: and that in regard of

1 Gods glory.

2 Others

3 Our owne } good.

1 By practice it is that the virtues or ⁱ praises of him that hath called us out of darknes into his marvelous light, are shewed forth. ^k Thus men may see our good works and glorifie our Father which is in heaven. Good cause therfore had the Lord to say, ^l *Herin is my Father glorified that ye beare much fruit.*

2 By practice it is that such as are called are stirred up to an holy ^m emulation (for they that walke aright, become

I 2

ⁿ ensamples

^a Psal. 128. 1.

^b Eccl. 12. 13.

^c Deut. 10. 12.

^d 1 Joh. 5. 3.

^e Gen. 17. 1.

^f Deut. 10. 12.

^g Gen. 6. 9.

^h Luke 1. 6.

ⁱ Gen. 5. 24.

^j 2 Kirg. 20. 3.

^k 1 Pet. 2. 9.

^l Mat. 5. 16.

^m 1 Joh. 15. 8.

ⁿ Heb. 12. 1.

^a 1 Thes. 1. 7.

² Cor. 5. 2.

^a 1 Pet. 3. 1, 2.

p. — 16.

Fidem tuam di-

lectis animet,

propter aſſio Ber.

ſuper Cant.

Serm. 25.

Teſtimonium

preſentis ſpiri-

tus prebent opt-

ra Idem de S.

And. Serm. 2.

Reprehenſion
of ſuch as pra-
ctiſe not what
they know
and like.

*Ne ſcientiam ti-
bi ſatiſacere pu-
tes, propterea ad-
iecit qui ambu-
lant. &c. Baſil.
in Pſal. 117.*

^a *enſamples to others:*) and ſuch as are not called may either
^a *be wonne, or have their monthes ſtopped.*

3 By practice it is, that ſincerity of heart, integrity of
conſcience, ſoundneſſe of faith, and truth of all graces are
maniſeſted, cheriſhed, and increaſed. Yea and the preſence
of Gods Spirit in us, teſtified. Hereby inward aſſurance is
gained, and outward evidence is given of our election be-
fore the world, and of our ſalvation after the world. Many
judgements are by this walking or prevented, or removed,
or mitigated, or ſanctified: and everlaſting perdition avoid-
ed. If motives may be of force to provoke us to performe
a duty, motives are not wanting to provoke us to this duty
of *walking*, as here it is profeſſed.

What may now be thought of ſuch, as having attained to
a ſufficient meaſure of knowledge, and are with that which
they know of God, and of his kind dealing with them in-
wardly affected, and are thereupon moved to profeſſe as
much love as the Prophet here doth, but yet faile in perfor-
mance, in practice? They walke not. Their apprehenſion,
affection, profeſſion are all in vaine; except to be as ſo ma-
ny evidences againſt them, to make them the more inexcusa-
ble, and to aggravate their judgement the more. I deny
not, but that knowledge of God and of his favour towards
us, a good liking thereof, and a cheerfull acknowledgement
and profeſſion of what we know, are very needfull and uſe-
full. For *walking* without knowledge muſt needs be prepo-
ſterous and erroneous: without a good affection, hypocri-
ticall and vaine: and without a free profeſſion, too too ti-
morous. So as theſe three are neceſſary, though not ſuffi-
cient. Queſtion may be made of the truth of them all, where
they are not ſealed and ratified by an answerable *walking* and
practice. And adverſaries of the truth will take the more
occaſion to ſlander the truth. Our adverſaries doe much
urge againſt us and our profeſſion that we *walke* not: that we
practice not: and alleage this againſt our profeſſion, to im-
peach the integrity of our religion: which ſhould make us
more conſcionable in ſhewing forth our good workes for
ſtopping

stopping of their mouthes. Our doctrine is even in this point, as in others, sound and orthodoxe. In Schooles, in Churches, by preaching, by printing we teach a necessity of *walking*, of practising, of doing good works, according to this rule of the Apostle, (*Tir. 3. 14.*) *Let ours learne to maintaine good works for necessary uses, that they be not unfruitfull.* And we acknowledge them to be so necessary, as without them we cannot be saved.

The ground of their cavilling against our doctrine about good works is, because we do not set too high a prize upon them, and make them meritorious, which is to make them no good works, but proud, presumptuous, damnable, diabolical works. There be many forceable reasons for the necessity of good works, though that vaine, frothie, windy, false, arrogant, impious, blasphemous reason of merit be not pressed. They are expressly commanded of God: *therefore necessary.* Though they be not the cause of raining, yet they are the way to the kingdome, out of which way we cannot attaine to the Kingdome: *therefore necessary.* Though the faithfull are not justified by them, yet by them is their faith justified (*Ium. 2. 22.*) *therefore necessary.* Though the doing of them do not merit eternall life, yet the not doing of them meriteth everlasting death, (*Mat. 25. 41, 42*) *therefore necessary.* Though by the strict standerd of the Law being found unperfect, they are rejected, yet by the gracious mitigation of the Gospell being found sincere, they are accepted: *therefore necessary.* Though *when we shall have done all those things which are commanded us we are unprofitable servants*, yet by doing according to our ability what we are commanded, we shew our selves gratefull children: *therefore are good works necessary.* This last motive is of more moment with an ingenuous child, then any merit can be. For when the beleever thorowly pondereth the free grace and rich mercy of God in giving him Christ, in accepting him in Christ, in pardoning all his sinnes, in reserving eternall life for him, his heart is so inflamed with a desire of testifying all gratefulnesse, as he is ready with his uttermost

Oro ut ad agenda bona opera se stinemus. Neque enim aliter salvari nos possibile est. Chrys. Hom. 47. in Gen. 22.

Via regni non causa regnandi. Bern. de Grat. & lib. arbitr.

Ut ad meritum satis est de meritis non presumere: sic carere meritis, satis est ad iudicium. Bern. sup. Cant. Serm. 68. Luk. 17. 10.

Heb. 13. 16.

power to do whatsoever he may know to be well-pleasing unto God. Now Gods Word declaring that *to do good is a sacrifice well-pleasing to God*, the fore-named desire doth more enforce him to do good, then the merit of many heavens could. Gratefulnesse more worketh on an ingenuous spirit then reward can. And that which in way of gratefulnesse is wrought, is much more kindly wrought, then that which is done for recompence. Answerably it is also more acceptable to God: for it manifesteth a better respect towards him.

2 Ye that have tasted of the bounty of the Lord, and are well informed in his good-will towards you and thereupon have your hearts inflamed with the heavenly fire of love, and are stirred up to purpose and promise to approve your selves to him, have a care of your carriage, and ratifie the truth of all by an answerable *walking*. Sweet is that melody, and happy is that harmony, where mind, heart, tongue, life and all consent to make a concert. Say therefore (and do as ye say) *I will walke*: and that with such a mind as is set out in the next doctrine.

§. 60. *Of persisting in good courses.*

Persist in duty.

* § 57.

* Gal. 6. 9.

° Phil 3. 17.

c ——— 12.

d ——— 13.

e ——— 14.

f ——— 16.

* *consequenter*

dicuntur ordo in

acie à fronte ad

extremum ag-

men periturus

Thuc 1. 4

§ Pro 4. 8.

° Ezek. 47. 2,

&c.

II. * **S***a*ints must proceed in their approved practise. ^aThey must not be wearie in well doing. ^bMarke them (saith the Apostle) *which walke so, as they have us for an example*. What kind of walking doth he meane? He himself hath plainly and fully expressed it in the verses before. It was this, ^c*To follow on*, ^d*To reach forth unto the things which are before*, ^e*To presse toward the marke*. From this his walking, and proceeding on, he maketh this inference, ^f*Let us walke by the same rule*, or as some not unfitly translate it, *let us proceed*. For * the word which the Apostle useth, properly signifieth *to go on in order*. The vertue of such as appertaine to the kingdome of heaven, is in this proceeding set out by many metaphors: as ^g*The shining of light more and more unto perfect day*: ^h*The waters of the Sanctuary* which

which increased from ankle deepe to knee deepe, from thence up to the loines, and after to such depth as could not be passed over: ⁱ An edifice that from the foundation riseth higher and higher till it be a compleat building: ^k Runners in a race, which run on till they come to the goale: ^l Plants, Palme-trees, and Cedars which all grow till they come to their full growth: ^m Corne, and ⁿ Mustard-seed which grow to ripenesse: and ^o a body which groweth to the full stature thereof.

To leave all the metaphors but that which is in my text, The way wherein we must walke is a long way, while here we live we cannot attaine to our journeyes end; we must therefore walke as long as we live, and still goe on. As we must not turne backe againe (*If any draw backe, my soule* (saith the Lord) *shall have no pleasure in him, Heb. 10. 38.*) so may we not stand at a stay. He that beginneth a building, and continueth not till it be finished, maketh himselfe ridiculous to all that see it (*Luk. 14. 30.*) He that beginneth the Christian race, and giveth over before he come to the end, doth not onely lose the crowne, but treasureth up wrath unto himselfe. This will assuredly fall out if we proceed not daily in our Christian course. For one of these two things will fall out: either to go on, or to fall backe.

Let all that set foot in the race to heaven, hence learne to take to themselves an invincible resolution: to *run the race that is set before them*. He saith not to run *in the race*, but to *run the race*: which phraze implieth an holding out till it be finished. All that run would willingly obtaine. Yea God would have us *so run as we may obtaine*. But this cannot be without perseverance, and that to the end of our life. For the goale is set at the last period of life. Let our eye be thereupon, more minding what is to come, then what is past. As many as wilbe perfect, must be thus minded. A fore-setled resolution is of great force to make us hold out. And that we may the more fully expresse that which is implied in * the very conjugation here used which imortpeth a *reiteration* of the action, let us yeare after yeare, moneth after

ⁱ Eph 2. 21.
^k 1 Cor. 9. 24.
^l Psal 92. 12.

^m Mar 4. 27.
ⁿ ——— 32.
^o Eph 4. 16.

* *autum necesse est
e animabus, aut
proficere scilicet,
aut profus de-
ficere.* Ber. de 3
Ord. Eccl.
Exhortation
to be ever
walking
* Heb. 12. 1.
ἵνα ὡς ἵνα ὡς
ἵνα
* 1 Cor. 9. 24.

* *ἵνα*
In Huthpaeh. ver-
ba in hac coniu-
gatione signifi-
cant vehemen-
tiam aut fre-
quentiam.
Pagu. Instit.
Hebr.

moneth, Sabbath after Sabbath, yea day after day call to mind how we have the last yeare, the last moneth, the last weeke, the last day walk ed, and stirre up our selves to walke on. Every morning when we rise, let us as travellers, and pilgrims in this world thinke upon our journey to the heavenly Canaan, and make account of walking on forward towards it. This is it which the Prophet here professeth to doe. Now having taken to our selves such a resolution, that we may not preposterously or deceitfully persist to walke, let us take for a further direction the third observation.

§. 61. *Offsetting God before us in all that we doe.*

* §. 58.

In omnibus quæ agis Deum esse præsentem cognosce Bern Medit. devot. cap. 6.

^a Gen 17. 1.

^b ——— 5. 14.

^c ——— 6. 9.

^d ——— 24. 40.

^e 1 King 8. 25.

^f 2 King. 20. 3.

^g ——— 23. 3.

^h Luk. 1. 6.

ⁱ Deut. 11. 18.

^k Psal. 1. 1.

^l Iud. xxi. 16.

Magna custodia tibi necessaria est, quoniam ante oculos Iudicis vivis cuncta cernentis. Ber. loc. citat.

Reprehension

1 Of Atheists.

^m Psal. 10. 4.

III. * **E**ye must be had to God in every action. All that was before alleadged for walking, must be restrained to this kind of walking, *before the Lord*. The Scripture doth so restrain it every where. The ^a charge given to *Abraham*, to walke, was thus qualified. The walking of ^b *Enoch*, ^c *Noah*, ^d *Abraham*, ^e *David*, ^f *Hezekiah*, ^g *Iosiah*, ^h *Zachariah* and *Elizabeth*, recorded and commended by the Holy Ghost, was thus qualified. Other walking, as ⁱ after other gods, in ^k the counsell of the wicked, after ^l the lusts of our owne hearts, is a wretched, a cursed walking. It were much better to sit still, then so to walke.

The eyes of the Lord are in every place, beholding the evil and the good (Prov. 15. 3.) from his presence we cannot withdraw our selves, (Psal. 139. 7.) There is not a word in our tongue but he knoweth it; he understandeth our thoughts: he is acquainted with all our waies, (Psal. 139. 4, 2, 3.) And as thus he is privy to all our thoughts, words, deeds, and waies, so will he bring every worke to judgement, with every secret thing, (Eccl. 12. 14.) What he approves shalbe both accepted and rewarded, *Matth. 25. 21.* Is there not now good cause to walke *before the Lord*? Is there not need of great watchfulnesse, living before the eyes of that Iudge which seeth all things?

1 Woe be to you *Atheisticall fooles*, ⁿ in whose thoughts God

God is not: who ^a say in your heart there is no God: or being convinced even ^b by the things that are made that there is an eternall power & Deity, scorningly say, *Yhow doth God know? can he judge thorow the darke cloud?* This God is ^c not farre from you. He is before you though you see him not: and he will set you before himself when to your terror you shall see him, and ^d say to the mountaines and rocks, *fall upon us and hide us from the face of him that sitteth upon the throne.*

2 Woe also to you Hypocrites, who do all that you doe ^e to be seene of men. Ye fooles and blind, whether is it better to be approved, accepted, rewarded of God or man? what is mans applause, mans praise? Is it not a wind that passeth so soone as it commeth? Is it not as ice that melteth in the handling? If it continued, what could it doe? even as wind in your body, puffed you up: make you swell: as the peoples applause made Herod swell so big, as the Angell of the Lord was faine to launch him; and what then issued from him? *wormes*, that made him a terrour to all that beheld them. Repent therefore, O Atheists and Hypocrites, of this your wickednesse.

3 And ye that have better understanding of God, and of his all-seeing eye, who make more account of his approbation and remuneration, wheresoever thou art, whatsoever thou art about, whether alone or in company, whether about duties of piety, or duties of civility, at your vocation or recreation, at table or in bed, lying downe or rising up, in all places, at all times set the Lord before you: and walke before the Lord. An Heathen Philosopher advised young men to set Cato, or Lelius, or some other good men before them, that so they might carie themselves, and do all things as if he looked upon them. This was but an imagination: and yet might it be of some use. But to set God before us, is not a meere imagination. He is indeed alwaies before us. If an imagination of a mortall mans presence be of any use, what is the apprehension of the true presence of the immortall God? Therefore no better direction can be given to keepe men in compasse. For by this meanes

^u ——— 14. 1.

^a Rom. 1. 20.

^v Job 22. 13, 14.

^z Acts 17. 27.

a Rev. 6. 16.

z Of Hypocrites.

^b Mat. 6. 1.

——— 23. 25. 2

^c Act. 12. 22, 23

Exhortation to set God before us in all things.

Aliquis vir bonus eligendus est. ac semper ante oculos ponendus, ut sic tanquam illo spectante vivamus, &c. Senec. ep. 11.

Benefits of
setting God
before us.

*Thales dixit, ho-
mines existimare
oportere, Deum
omnia cernere,
Dei omnia esse
plena: fore enim
homines castiores
Cic de leg.
I Isa. 38. 3.*

2 Pro. 4. 23.

מב-
ספר

1 Gen. 24. 40.

1 Isa. 41. 8.

1 Gen. 24. 40.

12 King. 20. 3.

1. We shalbe restrained from many sinnes, whereunto secrecy of place, solicitation of superiours or other temptations might otherwise allure us. This restrained righteous *Ioseph* when by his mistresse in a secret chamber, they two alone together, he was tempted to folly. This answer (*How can I do this great wickednesse and sinne against God?*) sheweth that he set God before him, and thereby was kept from yielding to that temptation, *Gen. 39. 9.*

2 We shalbe moved to keepe our hearts upright. Where *Hezekiah* professeth that he *walked before God*, he addeth, *in truth, and with a perfect (or upright) heart.* Hereby he implieth, that his setting of God before him made him more watchfull over his heart, to keepe it upright. No such means as this to make a man upright. For he that walketh before God, knoweth that God is a *searcher of the heart.* As the presence of men makes us carefull of our outward actions, so the presence of God will make us *2 Keepe our hearts above all keepings.*

3 We shalbe brought into an holy familiarity with God, so as he will account us his friends. *h Abraham* was a man that *walked before God*: and God himselfe giveth him this stile, *1 my friend.* This makes us seeke how to please God: and answerably God most kindly accepteth this our mind and endeavour.

4 We shall have much confidence in Gods providence, protection, and in all manner of divine blessing wrought in us. When *Abrahams* seruant made some question of successe in that businesse whereabout his master sent him, *Abraham* thus resolveth the doubt, and sealeth the mind of his seruant, *2 The Lord before whom I walke, will send his Angell with thee, and prosper thy way.* Because he walked before the Lord, he assured himselfe of successe.

5 We shall with much assurance of faith call upon God in our greatest distresses. Conscience of walking before God added much power to *Hezekiahs* prayer and faith, as is evident by his putting God in mind thereof, where he saith, *1 O Lord, remember now how I have walked before thee.*

6 We

6 We shalbe encouraged against the slanders of malicious adversaries. For, though such as have approved themselves to men, may notwithstanding have cause to feare that God may have something against them: yet they who have beene carefull to approve themselves to God, need not care what man can say against them. When *Dauids* enemies laid many matters unjustly to his charge, ^m he appeales to God: which he durst not have done, if he had not walked before God.

^m Psal. 26. 1.

7 We shalbe emboldened against all that man can doe against us. This is rendered as a reason why *Moses* feared not the wrath of the King, ⁿ For he endured, as seeing him who is invisible. This put life into *Iehosaphats* fainting spirit. For, where he saith, ^o We know not what to do, he bewraith a languishing spirit: but where he addeth, *Our eyes are open on thee*, he manifesteth a revived spirit.

ⁿ Heb. 11. 27.

^o 1 Chro. 20. 12

8 We shall persevere, and hold out so long as we live. For God before whom we walke, ever liveth, ever remaineth the same: which men doe not. While good *Iehojada* lived, King *Iosaph* maintained true religion: when *Iehojada* died, he revolted. Because he walked before a mortall man, with the death of that man he fell away. But *Hezekiah* who walked before the immortall God, ever remained faithfull.

1 Chro. 24. 17

§. 62. Of the land of the living here on earth.

IIII. * **T**His world is a place and time of life. Thus he that expected succour from the Lord in this world, saith, ^a I beleevd to see the goodnesse of the Lord in the land of the living: and in the very same sense said to God, ^b Thou art my portion in the land of the living. And where it is said to the wicked man whose memory God would destroy in this world, ^c God shall plucke thee out of thy dwelling place, by way of exaggeration of the same judgement it is added, and root thee out of the land of the living. When *Hezekiah* expected nothing but death, he said, *I shall see the Lord no more in the land of the living*, (*Isa.* 38. 11.) and to shew

* § 58.

a Psal. 27. 13.

b — 142. 5.

c — 32. 5.

A. scissus est de terra viventium, ut post vitam quam vixit in terra, mortuus terra, calis viveret in eternum. Hier. Cōment. l. 14. in Esa. 53.

shew what he meant thereby he addeth, *I shall behold man no more with the inhabitants of the world.* Thus also is Christs death set out, *He was cut off out of the land of the living,* (Isa. 53. 8.) that being dead in earth after that life which he had there lived, he might for ever live in heaven. In this sense the time while we live in this world is called *the day*; and *the light of the living.* Job. 9. 4. Psal. 56. 13.

Firly is this world so called in relation to all kind of lives, naturall, spirituall, eternall.

1 Naturall life, which is subject to mortality, corruption, and all manner of infirmities, is here only in this world lived. After this life, *corruptible must put on incorruption, and mortall must put on immortality,* (1 Cor. 15. 53.) This life was meant, when *Hezekiabs* departure out of this world was thus threatned, *thou shalt not live,* Isa. 38. 1.

ⁱ Gal. 2. 20.

2 Spirituall life, which is the life of grace, is also lived in this world. For, the Apostle speaking of it thus saith, *The life which I now live in the flesh, I live by faith, &c.*

^k 1 Tim. 6. 12.

3 In this world we first ^k lay hold on eternall life. They that doe not here get a right unto it, shall not hereafter attaine to the possession thereof.

Reprehension of such as living are dead.

^l 1 Tim. 5. 6.

^m Rev. 3. 1.

ⁿ Mat. 8. 22.

^o Eph. 2. 1.

^p 2 Cor. 5. 14.

How unmeet, how shamefull, how odious a thing is it that dead men should be here on the face of the earth, which is *the land of the living*? That there are such, is too true.

^l *She that liveth in pleasure is dead while she liveth.* ^m *Sardis had a name that she lived, but was dead.* ⁿ *The dead bury their dead.* ^o All naturall men are dead in sinnes. Much more they

that unto their naturall corruption adde prophanenesse, uncleannesse, all manner of riotousnesse. These are as dead and putrified carions that infect the aire round about them. To prevent noysome favours which might arise from dead corps, we use to bury them under the ground. Though *Sarah* was a deare wife to *Abraham*, yet when she was dead, he tooke order to *bury her corps out of his sight.* ^q Note the care that was taken to *bury Gog with his multitude*, because the stinking savour was so great, as it caused them that passed by to stop their noses. Assuredly, if the spirituall sense of our soules

^p Gen. 23. 4.

^q Ezek. 39. 11, &c.

soules were as quicke in spirituall matters, as the senses of our body are in earthly things, we should feele a more noisome and loathsome savour to arise from such as in relation to spirituall life, are dead, then from such as are dead in relation to naturall life. God, that is most sensible of this spirituall stanche, is oft moved to sweep the land of the living with the broome of his judgements, and to remove noysome dead persons, especially when by their multitude they cause the stanche to be too too intolerable. *I will sweep Babel with the besome of destruction, saith the Lord of hosts.* Thus the Lord swept away the stinking carions of the old world, and of *Sodom and Gomorrah*, the rebellious *car-kasses of the Israelites* in the wilderness: *the foule corps of the nations*: yea and the unsavoury bodies of all *Israel* and *Judah*. Of *Ierusalem* in another metaphor thus saith the Lord, *I will wipe it as a man wipeth a dish, wiping it, and turning it upside downe.* There is just cause to feare that the stanche of the finnes of this City, and other places in this Land was so ranke in the nostrils of the Almighty, as thereby he was provoked to sweep away so many as he did with the broome of the pestilence. If it be said, that many righteous ones were swept away, who have presented even their bodies as well as their soules, a sacrifice living, holy, acceptable, and of a sweet smelling savour unto God: and many wicked ones left; I answer, that God may take away in a common judgement many righteous ones, the more to aggravate the judgement, and yet therein shew mercy to those righteous ones, by translating them to eternall blisse, and reserve wicked ones, to bring them by that judgement executed on others, to repentance, or els to make them the more inexcusable. The day of thorow cleansing the Lords floore is not till the day of judgement. *The harvest is the end of the world. Then shall the Sonne of man send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which do iniquity: and shall cast them into a furnace of fire.* Yet least the stanch of sin even in this Land of the living should be too great, as in former ages, so now

^c Isa. 14. 23.

^c Gen. 6. 7.

^{*} ——— 19. 35.

^c Hebr. 3. 17.

^{*} Lev. 18. 28.

^{*} 2 King. 17. 6.

⁷ 2 Chro. 36. 16

^{*} 2 King. 21. 13.

^{*} Mat. 13. 39,
41, 42.

in

in our daies hath he swept away many stinking carions, and rid the city and other places of such as were spiritually dead: which he hath done for terror to those that remaine.

2 As for such as are desirous to make use of all the evidences of Gods fatherly favour to them, let this condition of this present world wherein they live, expressed under this phrase, *the land of the living*, move them to carie themselves as in a land of the living: and that,

Direction how
to use the land
of the living.

1 By nourishing, and preserving naturall life, both in themselves and others. For this end Christ hath prescribed to us this Petition, *Give us this day our daily bread*. To cast thy selfe, or to take another, out of *the land of the living*, before God doth manifest his good pleasure for thy departure, is, for ought thou knowest, to the contrary, to cast both into everlasting death.

2 By living a spirituall life. This is the time for attaining grace wherein spirituall life consisteth. If it be not here had, it can never be had.

3 By making sure to thy selfe eternall life: that thus thou maist more comfortably and joyfully leave this *land of the living*, when the Lord shall call thee, upon assurance of going to another, and to a better land of the living.

To enforce these duties, the fift collection is of especiall force.

§. 63. Of pleasing God in this life.

* § 57.

a Gal. 6. 10.

* *καιρος*.

b *Dum tempus
habemus. vet.
lat. Bez.*

V. * **VV** *Hile men live they must endeavour to please God.* This the Apostle intendeth under this phrase, * *As we have opportunity let us do good*. The word translated * *opportunity*, signifieth in a large acceptation a seasonableness of circumstance, whether of time, place, or any occasion: But most properly a seasonable time: and so is it there taken by most Translators and Expositors, and thus turned, *while we have time*: that is, while here we live. Thus Hezekiah speaking of the time past, the time that he had lived on earth, saith, *I have walked, &c.* (Isa. 38. 3.) The like

like is noted of all, whose *walking before God* is commended in Scripture. Of *Enoch* it is expressly said, that *before his translation he had this testimony, that he had pleased God*, Heb. 11. 5.

Where the Lord is, and manifesteth his presence, there must men *walk before him*, and endeavour to please him. ^f But *the earth is the Lords foot-stool* whereon he standeth: ^g He *filleth earth*: ^h His eyes are in every place. On earth therefore, even every where must men *walk before the Lord*.

The rather must this be done on earth, because the earth is a place of probation, and the time that we live thereon a time of preparation to fit us for our perpetuall abode with God in heaven. They that here learne to walke purely before God, shall hereafter *walk with him in white*, (Rev. 3. 4.) namely, in the bright and pure robes of immortality, and glory for ever. In this respect we ought so to live in this world, as when the body shall begin to be devoured of wormes in the grave, the soule may rejoyce with the Saints in heaven.

1 Extremely blind and egregiously foolish are they, who dissolutely passe over their time in the land of the living, and lose the blessed opportunity that therein is afforded unto them for assuring them of the blessed fruition of God in heaven. Some passe over this precious time in idlenesse, as the *foolish virgins*, who when they were passing out of this land of the living, then thought of walking before the Lord: but it proved too late. Others passe it over in riotousnesse, and not thinking that the Lord would come so soone as he cometh, are taken as *the lewd servant was*, upon whom his master suddenly came and cut him off. Though all be uncerten of the time allotted unto them for remaining in the *land of the living*, yet most put off this duty of *walking* therein *before the Lord* from one time to another: and are oft cut out of this land before their supposed time be come. The ^k rich foole, in that night wherein he counted vpon many yeares abode, was taken away. They who are young ima-

^f Mat. 5. 35.
^g 1er. 23. 24.
^h Pro. 15. 3.

See The Plaisier
for the Plague,
on Num. 16.

48 § 65.

Sic in hoc mun-
do vivere debe-
mus, ut cum cor-
poris cepit a
vermibus devo-
rari, anima late-
tur cum sanctis
in celo. Ber. Me-
dit. devot. cap
16.

Demonstrati-
on of mans
folly in letting
slip the time of
life.

Mat 25. 8, &c.

— 24. 59, 51.

^k Luk. 12. 19,
20.

*Nemo est tam
senex, qui se an-
nim non putes
posse vivere.*

*Cic. de Senect.
Beatam vitam
queritis in regi-
one mortuorum non
est illuc. Quomo-
modo enim vita
beata ubi nec
vita? Aug.*

*Confess. l. 4.
cap. 12.
Direction to
take the op-
portunity of
life.*

*Salutem nostram
instantius oramus,
nec, praesentia vi-
ta de damus oc-
casione.*

*Chrys. ad Pop.
hom. 25.*

*Leg. ibid.
Hom. 39. hac
dere plura.
Ecl. 9. 10.*

Isa. 38. 11.

gin that they may abide in the land of the living till they come to ripe yeares, and then thinke it wilbe time enough to walke before the Lord: others that are come to ripe yeares, conceive they may continue longer till they come to their full strength: others till they be old, and that then it wilbe time enough: And none almost so old, but he thinks he may live a yeare longer, and so still puts off this duty, supposing, that it wilbe time soone enough when they are going out of the world: and thus by these vaine pretences they abide as dead men, men dead in sins, in the *land of the living*, and so deprive themselves of that crown of life, for obtaining wherof a race is set before them in this *land of the living*. So foolish are many, as they seeke a blessed life in the region of death. But it is not there. For how can a blessed life be there where there is not life?

3 It wilbe our wisdom, who thorow the divine providence are yet in the *land of the living* (notwithstanding that many younger then our selves have beene taken out before us) even *to day, while it is called to day*, to apply our hearts to wisdom, and to *walke before the Lord*. Our Lord Christ tooke the opportunity that he had in the *land of the living*, and saith, *I must worke the workes of him that sent me while it is day, (Job. 9. 4.)* He adds this weighty reason thereof, *The night commeth when no man can worke*. On this ground the wise-man adviseth us all so to doe: *Whatsoever thy hand findeth to doe, doe it with thymight: for there is no worke, nor device, nor knowledge, nor wisdom in the grave whither thou goest*. Let this therefore be thy mind towards God, that though he cut thee off never so soone, yet he shall not cut thee off before thou hast walked before him, in that, now whilst thou art in the *land of the living*, thou walkest before him. But if he preserve thee long in the *land of the living*, thou wilt long *walke before him*. And in this respect life is a sweet and a precious thing: and we may with a willing submission of our will to Gods, desire long to abide in the *land of the living*, that we may long *walke before the Lord*. This was it that upon the summons of death perplexed
Hezekiah,

Hazekiah, that he should not see the Lord in the land of the living. But when his life was prolonged, then in an holy gratulation he thus singeth out to the Lord, *The living, the living, he shall praise thee, as I do this day*. Whereby he teacheth us a lesson that he ratified by his owne example, that it is the duty of the living while they are in the land of the living to praise the Lord. O blessed land that affordeth us opportunity to performe such a duty! O blessed inhabitants that take the opportunity of such a land to performe such a duty.

§. 64. *Of binding our selves to duty.*

There being in the 14 verse expresse mention made of the Prophets vow, and a solemne promise to God coming neare to a sacred vow, the application of such points as shall there be delivered about a vow, wilbe the same that should here have beene delivered about a sacred and solemne promise, I doe therefore reserve a further prosecution of this point to that place.

so farre, as to ^b expresse their promise in form. of a sacred vow. Others, ^c by a solemne covenant. Holy ardency hath moved others to add an ^d oath thereto. Yea, and an ^e execration also.

Quest. Is it in mans power to performe that bounden duty he oweth to God? If not, how can he absolutely promise to do it?

Ans. 1. That which Saints in this case promise, is to do their best and uttermost endeavour. More we are not bound to promise. More will none that are wise promise. This is that which the Apostle thus professeth of himselfe. ^f *Herein I exercise (or endeavour) my selfe, to have alwaies a con-*

K

science

Isa. 38. 11.

— 19.

* 58.

^a Exo. 15. 2.

Ios. 24. 15.

Ruth 1. 16.

Psal 9. 1.

^b Gen. 28. 20.

^c 2 Chro 34. 31.

^d — 15. 14.

Psal. 119. 106.

^e Neh. 5. 13.

^f Acts 24. 16.

science void of offence toward God and toward men.

^s Ezck. 36. 27.

^b Ier. 31. 33, 34.
— 32. 39-40.

*Attende quod
non dixerit, spe-
raui, aut spero,
sed sperabo.
Hoc, inquit, est
votum meum,
hoc propositum
meum, hac in-
tentio cordis mei.
Bern. in Psal.
Qui habit. Ser.
2.*

² The things which God by vertue of the Gospell requireth of us, he hath promised to worke in us. The summe of his promise is this, *& I will put my spirit within you, and cause you to walke in my statutes, and ye shall keepe my iudgements and doe them.* Now Saints resting in assurance of faith on God for accomplishing of this, and ^hother like promises, are emboldened to promise that to God which God hath promised to enable them to do.

³ All the promises of obedience which Saints make to God, they make with reference to the assistance of Gods Spirit, whereof they assure themselves. As when they promise any temporall civill matter, they do it, either expressly or implicitly, with relation to Gods will and leave (as they ought, *1am. 4. 15.*) so in holy duties, to the worke of Gods Spirit in them.

Thus in the absolute promises which Saints make, they arrogate nothing to themselves above their ability, and yet manifest an unfained heart, and unalterable resolution to God-wards. So as where they say I will walke, I will hope, I will do this and that, it is as if they had said, this is my desire, this is my purpose, this is the intencion of my heart.

By these meanes, as true intencion, earnest desire, prudent jealousie, and holy zeale are manifested, so is a dull spirit much quickned, and the weake, waiward, revoulting flesh bridled and curbed: yea and bound to her good behaviour.

§. 65. *Of mans answering Gods mercy
with dutie.*

* §. 58.

^a Ier. 24. 7.

VII. * **M**anifestation of Gods good pleasure to man must make man careful to please God. Where God saith, ^a *I wil be their God*, which is an evident manifestation of Gods good will to them, this is thereupon inferred: *They shall be my people*: which as it noteth a dignity (for it is a prerogative to be Gods people) so also a duty: for it is ad-

ded,

ded, *They shall returne unto me with their whole heart.* Yea in another place where God is brought in to say to them, ^b *It is my people, they are brought in to answer, The Lord is my God.* More plainly, ^c *Hezekiah having thus expressed Gods good will to him. The Lord was ready to save me, maketh this difference, Therefore will we sing.* And the Psalmist yet more directly to the point in hand, saith to the Lord, ^d *I will praise thy name for thy loving kinde- nesse.*

Gratefulnesse, and all equity requireth that they who taste of the sweetnesse of Gods kindnesse and goodnesse, should so walke before God, as to seeke in all things to please him. Kindnesse requireth kindnesse: goodnesse, goodnesse: especially such kindnesse and goodnesse as the Lord sheweth and doth. But all the kindnesse and goodnesse that we possibly can shew, or doe to God, is to please him. Gods good pleasure is the ground of all our hope: the spring from whence do flow all the good things which in any kind we have or can expect. Thereby God manifesteth his mind and respect toward us. Our care to please him is the best evidence that we can give of our good mind and respect to God. We can really give nothing to him: wherefore the more and greater good things we receive from God, the more carefull we ought to be to please him.

That this generall duty may be the better performed, three or foure particulars are duly to be observed.

1 Take due notice of Gods good will to thee, and distinctly observe the severall evidences that he giveth thereof. Kindnesse not observed is as no kindnesse. But when thou canst in truth say of Gods goodnesse, as he did who said, *That my soule knoweth right well,* then will thy judgement be convinced of the equity of the duty which thou owest to God: which is a forceable meanes to bring the will to yeeld thereunto. For this end learne to make * a catalogue of Gods mercies, and to set them in order.

2 Enquire what can be done by thee, that may be pleasing and acceptable to him, many are the admonitions of

K 2

Scripture

^b Zac. 13. 9.^c Isa. 38. 20.^d Psal. 138. 2.

*Tanto amplius
timere Deum, &
magis sollicitus
esse debuerat,
quanto maiora
eius munera per-
cepit. Bern. in
Psal. Qui ha-
bit. Ser. 12*

Admonition

1 To take no-
tice of Gods
kindnesse.

Psal. 139. 14.

^{*} See *The whole
Armour of God*
Treat. 3. Part 2
S. 63, 64, 69.

Eph. 5. 17.
Rom. 12. 2.

Scripture hereunto, as, *Understand what the will of the Lord is; Prove what is the good, acceptable and perfect will of God.* This doth the holy Scripture expressly and distinctly declare. Well acquaint thy selfe with Gods Word, and thou maist be well instructed in Gods will.

1 Thes. 4. 1.

3 Being thus instructed, stirre up thy spirit and whole man to do that which thou knowest ought to be done. *I exhort you (saith the Apostle) by the Lord Iesus, that as you have received of us how to walke and to please God (thus they were sufficiently instructed) so you would abound more and more: thus he would have them to stirre up themselves to do what they had learned to doe.*

1 Cor. 3. 5.
Phil. 2. 13.

4 Because *We are not sufficient to thinke any thing as of our selves: but our sufficiency is of God. It is God which worketh in us both to will and to doe of his good pleasure: to thine owne endeavour adde faithfull prayer for Gods assistance.* We have for this the patterne of an Apostle, who when he had declared a great evidence of Gods kindnesse to the Hebrewes, namely their redemption by the blood of Iesus Christ, he prayeth that God would *worke in them that which is well-pleasing in his sight.*

Heb. 13. 21.

Col. 1. 10.

If by these and other like meanes we shall indeed answer Gods mercy with doing our duty, and so *walke worthy of the Lord unto all pleasing*, he will never repent him of any kindnesse shewed to us, but will rather delight in doing more and more goodnesse.

§. 66. Of the meaning and doctrine of the
10 and 11 Verses.

PSAL. CXVI. X. XI.

(*I beleaved: therefore have I spoken. I was greatly
afflicted.*

I said in my haste, All men are lyars.)

These two verses are a digression from his forementioned profession, which is prosecuted in the verses immediately after these: so as they may not unfitly be included in a parenthesis.

The Prophet in penning this Psalm was even ravished with an holy admiration of the great deliverance which he had, and that beyond his expectation. Hereupon, as men in such cases use to doe, he falleth into digressions concerning the greatnes of his distresse, the weaknes of his flesh, yea and of his recovery of himselfe after that weaknesse: which is here noted in the first place, thus, *I beleaved*, &c.

^a Some take this of the Prophets too much credulity in the case betwixt ^b *Ziba* and *Mephibosheth*. Or of his too much credulity to *Abalom*, *Achitophel*, and other flattering courtiers which were the cause of his flying from *Abalom*. But that sense can be nothing to the Prophets purpose in this place. Besides the word thus set alone, *I beleaved*, will not well beare that sense. ^c As the first word of this Psalm thus set, *I love*, so this, *I beleaved*, hath an especiall emphasis. It sheweth that the greatnesse of his affliction could not quell his faith. Saint *Paul* expressly sheweth that the Prophet here meanes by this phrase, *I beleaved*, a stedfast confidence in God: such a confidence as by the spirit of God is wrought in Saints hearts. Therefore some for more perspicuity insert this word, *God*, thus, *I beleaved God*. This faith so quickned his spirit, and wrought such an holy zeale in his soule, as he could not containe himselfe,

^a *Lyranus.*
Aignan.
Rickelius.

^b 2 Sam. 16. 3. 4

^c See § 3.

^d 2 Cor. 4. 13.

* Vatabl. in
annot. in hunc
loc.

דברך
loquar.
כי ושמע

nor conceale his mind, but was in a manner forced to expresse himselfe, and to utter his thoughts: whereupon he maketh this inference, *Therefore have I spoken.* * Some turne it in the future thus, *I will speake.* An^t in the *Hebrew* it is so, simply considered. But its usuall in that tongue to expresse things past by the future, especially in rendring a reason of that which is past: as in * the first verse of this Psalme.

Quest. What then was it that his faith made him utter and speake?

Answ. All that is mentioned in this Psalme. His faith made him call upon God in the midst of his deadly distresse. His faith made him acknowledge Gods grace and mercy. His faith made him promise and vow praise and obedience to God.

This clause *I was greatly afflicted*, may have a fit relation either to that which goeth before, or that which followeth.

In the former respect it is added as an amplification of the great measure of his faith, which, notwithstanding the greatnesse of his distresse, could not be extinguished. If a discrete conjunction, *although*, be prefixed, the emphasis of this clause will better appeare, thus, *I spoke although I was greatly afflicted.*

In the latter respect, it is premised as an extenuation of his weaknesse, shewing that this was a cause thereof, namely, his fore affliction. If this causall particle, *because*, be prefixed, the force of the reason wilbe evident thus, *Because I was greatly afflicted, I said in my haste, &c.*

I take the former relation to be here especially intended, by reason of that * note of distinction which is betwixt this clause and the verse following.

Verf. 11. *I said ^a in my haste.*

The word translated ^b *haste*, properly signifieth *to flee for feare*. It is used to set out the fearefull flight and haste of the *Affyrians* when they thought that the *Hittites* and *Philistines* were suddenly comming upon them, they cast away their

Silue five *Soph*
pasue est pausa
perfectę sen-
tentię, quę u-
surpari solet in
fine versuum.

והוא

הוא

their garments ^d in their fearefull flight. Hebrew Interpreters do sometimes translate it, ^e to make haste, as in the place quoted: and sometimes to be affrighted, as where it is said, ^f At the voice of thy thunder they hasted away, they translate it, ^g They shalbe terrified. Whereas therefore there seemeth to be a difference betwixt interpreters, some translating this clause thus, in my haste; Others thus, in my feare; * both interpretations may well stand together, and be thus composed, in my sudden feare: or in my fearefull haste; so as unadvised, rash, sudden feare was the cause of this conceit and censure, *All men are lyars.*

A difference also there is in the interpretation of this clause. For some expound it as a speech of faith: opposing men to God, who onely is true: as if he had more largely thus expressed his mind, *The Lord is without all question most true, faithfull and constant in all his promises: and where men oft make question thereof, it is by reason of that vanity and weakenesse which is in them: for all men are lyars.* This difference betwixt God and man is most true: expressly noted by the Apostle in these words, ^h Let God be true, and every man a lyar: but this interpretation in this place cannot well stand with this clause immediately going before, *I said in my haste.* For, to pronounce *all men lyars* in opposition to Gods truth, is no rash, passionate speech: but a true, advised, Apostolicall speech.

Others therefore expound it as a speech of incredulity, and referre this generall particule *all*, in speciall to such messengers of God as were sent to him, to comfort him in his afflictions, and to promise him deliverance and advancement. Now though at first he might believe them, yet when he was in the extremity of his perplexity, so as he doubted of all recovery, then he made question of the truth of their words, and in his sudden feare said to this purpose, Certainly as the common sort of men, so even these servants and Prophets of God are lyars: *all men*, not these excepted, *all men are lyars.* Now where he layeth the blame on men, therein, notwithstanding this his great weakenesse,

K 4

^d 2 King. 7. 13.

מִהֵרָא

^e Targum

מִהֵרָא מִהֵרָא

cum festina-

rent.

^f Psal. 104. 7.

יָרֵם

^g Targum

יִרְעוּ

terrebuntur.

^{*} Vatab An-

not in 2 King.

7. 15. sic ex-

ponit מִהֵרָא

dum trepidan-

tes fugerunt.

Athanaf. de

Passion. Dom.

Gratian. de

Pœnit.

^h Rom. 3. 4.

Calvinus

Comment. in

hunc loc.

Sic & Lorinus,

aliiq; Com-

mentat.

he

כִּי הִתְחַלֵּץ
בִּי

Summe.

he testifieth a reverend respect towards God, in that he doth not question the truth of Gods Word, but rather imagineth that the Prophets did not well take their errand, but brought a wrong message: and in that respect chargeth not God, but men with falshood, and saith, *All men are lyars.* In the originall the words of this clause are in the singular number thus, *Every man is a lyar*: but the generality in the singular number is of as large an extent as in the plurall, and for sense truly and fully thus translated, *All men are lyars.*

In this digression there is *A mixture of faith and feare.*

The parts are two.

- 1 The evidence of his faith, vers. 10.
- 2 The instance of his feare, vers. 11.

The former is { Propounded
Amplified.

In the proposition we have to note

- 1 The Expression of his faith, *I beleaved*
- 2 The Confirmation thereof, *Therefore have I spoken.*

The Amplification is taken from the extremity of his distresse, *I was greatly afflicted.*

The latter, namely his feare, is

- 1 Implied, by this phrase, *In my sudden feare.*
- 2 Exemplified, by this instance, *I said, all men are lyars.*

The Expression of his faith hath relation to the time of his triall: for he saith not of the time present wherein he was freed from his troubles, *I beleieve*: but of that time which before he described in the second and third verses, whereby he giveth demonstration that

I. *Faith remaines firme in troubles.*

The Confirmation of the truth of his faith by his acknowledging Gods mercy, calling upon God, promising to walke before God, which is the *speaking* here meant, giveth evidence that,

II. *Faith makes men freely utter their mind.*

The Amplification of the truth of his faith by the fore trouble wherein he was, thus set out, *I was greatly afflicted*, giveth prooffe, that

III. *No affliction can utterly suppress faith.* If not great affliction, what affliction?

The implication of his hasty, rash passion under this phrase, *in my haste, or in my sudden feare*, giveth instance that

III. *Saints are subject to sudden passions.*

The uttering of his mind in this his passion, for saith he, *I said in my haite*, further sheweth that

V. *Distempered passion causeth unadvised speech.*

The *Matter* of his speech, which is to account such as brought him promises of his deliverance, to be *lyars*, implieth, that

VI. *Extremity of distresse causeth Saints to account promises of release to be vaine.*

The object of his imputation, *men*, (not God, though those men were sent of God) *men are lyars*, importeth that

VII. *Saints in their most disturbed passion beare a reverend respect to God.*

Yet withall his unjust blaming of men (which he here acknowledged to be an effect of his weake flesh, and distempered passion) declareth, that

VIII. *Man must not unjustly be blamed.*

The extent of that object noted by this note of generality, *all*, intimareth, that

IX. *Passion makes men judge all alike.*

The Connexion of the two parts of this digression, where of the former is an evidence of his *faith*, the latter an evidence of his *feare*, giveth assurance, that

X. *Faith and feare may be mixed together.*

The first and third of these doctrines are of neare affinity. The third compriseth the first in it, as a greater the lesse. Vpon the prooffe of the third follows the prooffe of the first. I will therefore put off the first to the third.

§. 67. Of that boldnesse of speech which
faith worketh.

II. **F** *Aith makes men freely utter their mind.* To shew that this was not proper to this Prophet onely, but is common to other beleevers also, the Apostle maketh this inference, ^a *We also beleeve and therefore speake.* Well weigh the ardency, the instancy, the importunity of the prayers of ^b *Abraham*, ^c *Iacob*, ^d *Moses*, ^e *Hezekiah*, ^f *Daniel*, and others, and you will find this verified in them, that they also believed and therefore spake. The like may be noted of the solemne protestations of ^g *David* and ^h of the Iewes in *Asas* and ⁱ *Nehemiahs* time: and of the Congratulations of ^k *David*, and of ^l the people in *Ezras* time.

Faith worketh in man assurance of Gods gracious acceptance, and so ministreth unto his soule an holy boldnesse: according to that of the Apostle, ^m *We have boldnesse and access with confidence by faith.*

Faith is the first of the mighty works of Gods Spirit that are wrought in man. The mother of all sanctifying graces: that which addeth power and efficacy to all the rest: and therefore must needs in it selfe be powerfully operative. It is so spiritually hot as it cannot be smothered, much lesse extinguished; like an hot fiery vapour, the more it is suppressed, the more violent it waxeth. Philosophy teacheth that hot vapours by a repulsion of contraries waxe violent, whence proceedeth the violence of thunder, of winds, of earth-quakes, and such other meteors. And *Theologie* teacheth, that the fervent graces of Gods Spirit, among which faith is most principall, waxe the more spiritually violent by opposition.

¹ *Triall* is hereby made of the truth and measure of faith. If they that beleeve speake, what may be thought of them that speake not? Will charity (*that beleeueth all things, that hopeth all things*) suffer to believe and hope that faith is in him, who hath no heart to pray, no boldnesse to professe the

name

^a 2 Cor. 4. 13.

^b Gen. 18. 24

&c.

^c — 32. 26, &c.

^d Exo. 32. 11.

^e Isa. 38. 11.

^f Dan. 9. 13, 19

^g Psal. 119. 106

^h 2 Chro 15. 14

ⁱ Neh. 5. 13.

^k Psal. 57. 7, &c

— 136.

— 148.

^l Neh. 8. 6.

^m Eph. 3. 12.

Per Antiperi-
stasin Vide A-
ristot. Meteor.
lib. 2. cap. 8. &
2.

¹ Demonstra-
tion of the
truth of faith.

1 Cor. 13. 7.

name of God, no spirit to praise him? He that is altogether silent, hath assuredly no faith. He that speaketh faintly and coldly, hath but a fainting and cold faith. This is one of those workes whereof we ought every one to say, as we are taught by an Apostle, *I will shew thee my faith by my works.*

2. Be perswaded now to give this evidence of thy faith. Speake man, speake if thou believest. Be not tongue-tied: *Open thy mouth wide.* God hath promised to fill it. Speake to God secretly in thy closet. Speake of him openly before men. Speake to him and of him in thy family, in assemblies of Saints, at all times, in all places. Speake in the poores cause. Speake in matters of charity and justice. In supplication *Poure out thy soule before the Lord.* *Set all thy desire before him.* In profession of his name be *not ashamed:* note for this the Apostles inference. *I am not ashamed,* saith he. Why? *I know whom I have believed.* If thou beest ashamed of Christ here, *he wilbe ashamed of thee when he commeth in the glory of his Father.* In gratulation, *With a loud voice glorifie God.* Herein *the tongue* of that man, who was *a man after Gods owne heart,* was his *glory.* O that Magistrates, Subjects, Ministers, People, Household-governours, Parents, Neighbours, All of all sorts would do this! That Magistrates who believe would boldly speake in the cause of God and man! Speake boldly for maintaining truth and purity of religion: speake freely in executing good justice and righteous judgement! That Subjects would be bold and free in consenting to the holy covenants & wholesome ordinances which their pious and good governours make! That Ministers who believe, would *open their mouth boldly to make knowne the mystery of the Gospell,* and pray and give thanks zealously, chearefully! That people would testify their faith by manifesting a joint consent, and saying, *Amen, Amen!* That parents and householders would *command their children and household to keepe the way of the Lord!* That neighbours would admonish, exhort, and (as just occasion by sinne is offered) reprove, and every way edifie one another! Had men faith, *Gods word would be in their heart*

as

3 Direction
How faith is
to speake.
2 Psal. 81. 10.

1 Sam 1. 15.
9 Psal 38. 9.
119. 46.
2 Tim 1. 12.

1 Mar 8. 38.
11 Luk. 17. 15.
2 Psal. 57. 8.

7 Act. 13. 22.

Epi. 6. 19.

Neh. 8. 6.
Gen. 18. 19.

Ier. 23. 9.

2 Cor. 6. 11.

ὅτι οὐκ ἀπορί-
α τις ἐστὶν ἀποφύ-
γεις καταρμέναις
ἰσχυρὰ ἔχουσιν τῶν
ἁγίων. Iustin.
Mart. Expof.
Fid.

as a burning fire shew up in their bones: they would be wearie with forbearing. Their mouth would be opened: their heart enlarged. Much would Gods glory be advanced: much good would be done to man, if every one of us in our places could in truth say, *I beleueed, therefore haue I spoken.* Yea doubts arising against that which is meet to be uttered, would be suppressed. Faith would soone quell them all. He therefore gave a good advice, that said, when inextricable doubts do trouble thee, let faith be ready to make resolution, and to give satisfaction.

§. 68. Of faiths stability in trialls.

* §. 66.

a Iob. 13. 15.

b Psal. 23. 4.

c 2 Cor. 4. 8, &c.

d Rom. 8. 38, 39

Inexpugnabilem
fidem superaro
non potuit savi-
ens diu plaga
repetita. Cypr.
Epist. 1. 2. cap. 6.

I. * **F** Aith remaines firme in troubles.

III. **N**o affliction can utterly suppress faith. How firme in the uttermost triall was their faith that said, ** Though he slay me yet will I trust in him.* *b Though I walke thorow the vally of the shadow of death, I will feare none evil.* ** We are troubled on every side, yet not distressed: we are perplexed, yet not in despaire, &c.* *d I am perswaded that neither life, &c.* That these instances may not bee thought to bee so extraordinary as they should not bee exemplary, note the Apostles ample extension thereof, *We having the same spirit of faith:* (be faith not in the singular number, *I*, as speaking of himselfe alone, but in the plurall, *we*, as speaking of many, and that indefinitely, as excluding none) *We also be- lieve and therefore speake.* It is noted of the ancient Christians, that many cruell strokes and much affliction long raging could not overcome their impregnable faith.

The true faith of all Saints is rooted in Christ, (Col. 2. 7.) who is able to minister vertue & vigor, and refreshing unto it in the most blustering, blasting and nipping times that can be. *If a tree that is planted by the waters, and spreadeth out her roots by the river, shall not see when heat commeth, but her leafe shall be greene, and shall not be carefull in the yeare of drought, neither shall cease from yeelding fruit:* how much more shall they flourish who are planted in the house of the Lord, and rooted

Ier. 17. 8.

Psal. 92. 13.

rooted in Christ, who wilbe in them *a well of water springing to everlasting life*. It is said of *hope* the daughter of faith, *that it entreteth within the veile which is above*. As hope herin is different from other anchors, which are cast downward, so faith from other trees which grow downwards. Though they therefore that are planted in the most fertile soiles, and by the best rivers may wither, yet will not *faith faile*.

Admirable is the benefit of faith. It sheweth it selfe in all seasons: it serves for all turnes. It cheeres us in prosperity, it revives us in adversity. It ever keepeth us in a golden meane, so as we be not too much puffed up with prosperity, nor too much dejected with adversitie. In prosperity it moveth us to ^dacknowledge the bounry and magnificence of the Lord. In adversitie it maketh us ^eroule our eyes up to God, and to ^fsustaine and comfort our selves in him: yea when the clouds of crosses hide the brightnesse of his favour from us, it maketh us ^gwait till those clouds be driven away.

Among, and above other gifts and graces get faith. Having gotten it, keepe it. In keeping it, nourish it so as it may increase. All these are implied under this metaphor, ^h*Take the shield of faith*: whereof having published a large *Treatise*, it shalbe sufficient here to have pointed at them. See more in *The Whole Armour of God*. Treat. 2. Part. 6. §. 16. &c.

§. 69. *Of sudden passion whereminto Saints are subject.*

PSAL. CXVI. XI.

I said in my sudden feare, All men are lyars.

IIII. * **S**aints are subject to sudden passions. So much Sin another place acknowledgeth the Psalmist of himselfe, thus, * *I said in my haste I am cut off*, &c. ^bThe very same word is here and there used. It was ^ca sudden and ditterpered

Ioh 4. 14.

Heb 6. 19.

Luk 22. 32.

Instruction in the benefit of faith.

See *The Whole Armour of God* Treat. 2. Part.

6 § 69, 70.

^a 1 Chro. 29.

11, &c.

^b 2 Chro. 20. 13

^c 1 Sam. 30. 6.

^d Ose. 6. 1, 2.

Admonition to get, preserve, increase faith.

^b Eph. 6. 16.

* §. 66.

^a Psal. 37. 21.
vanz b

* Num. 10. 10.

^d 1 Sam. 25. 22

^e Ion. 4. 1.

^f Luk 9. 54.

^g Acts 15. 39.

Sancti cum mente sint spirituales, adhuc tamen isto corruptibili corpore quod aggravat animam rectè intelliguntur esse carnales.

Aug cont Iul.

Pelag 16. c. 11.

Reprehension of unjust reproachers,

Isa. 5. 20.

Heb. 12. 23.

Admonition to keepe passion downe,

distempered passion that *Moses* and *Aaron* manifested at the *water of Meribah*: and ^d*David* at *Nabals* churlish answer: and ^e*Jonah* at Gods mercy shewed to *Nineveh*: and ^f*James* and *John* at the *Samaritans* refusing to receive Christ: and ^g*Paul* and *Barnabas* about receiving *John Marke*.

The flesh remaineth in such as have the spirit in them. By virtue of the Spirits abode in them they are Saints, true Saints: but by reason of the mixture of the flesh, they are subject to symptomes, effects and infirmities of the flesh, among which, sudden passions may well be reckoned. For, passions are like to lusty pampered horses, which if they be not held in with the bridle of reason, and curbe of discretion, will run with a careere to their owne and riders hazard.

May it not now be thought a most unjust censure, to judge all those to be carnall, and unregenerate who *speake in haste*, who bewray sudden passions of anger, of griefe, of feare, of joy or of any the like? Saints having beene proved to be subject to sudden passion, to censure them for men unregenerate, who on a sudden are in passion, what is it but to *call good evil*, and to *make light darknesse*, and *sweet bitter*? Surely these kinds of censures arise from sudden passions. If these then be infallible signes of an unregenerate estate, such censures are a demonstration that the authors of them are not regenerate. Yea demonstrations enough may be made against every one that beareth the name of a Saint, that he onely beareth the name of a Saint, but is no Saint. Thus shall all be brought into the labyrinth of despaire, out of which they cannot know how to winde themselves. But learne to distinguish betwixt infirmity and obstinacy, and notwithstanding the infirmities that in this world thou art subject unto, thou maist cheerefully go on in that course which will bring thee to that condition wherein *the spirits of just men made perfect*, are.

Yet take heed of nourishing and cherishing, of bolstering up, and justifying passion: but rather do what in thee lyeth to suppress and keepe them downe. For though, so long as we abide in the tabernacle of this body, and are compassed

compassed about with fraile flesh, we cannot cleane cut off all affections and passions, yet we may moderate and rule them: which if we do not, passions will soone waxe violent, and grow unto excesse, if with prudence and diligence they be not kept under. They are like weeds, which grow apace, if they be suffered. They are like beasts and birds, that being naturally wild, if they be not narrowly watched, kept in darke, kept awake, kept from light and sleepe, and taught to obey, will ever be wild, never tame. Experience of all ages hath verified this adage (whereof *before) *Passions are bad masters but good servants*. If they rule over reason, they wilbe as *Lords of misrule*, outrageous, disturbers of all order. It wilbe in mans little polity, consisting of body and soule, as it was in *Israel*, when there was no King in *Israel*, *Every man did that which was right in his owne eyes*: whence it came to passe that some Tribes in *Israel* were little better then *Sodom*. There is more need of meanes to weaken then to strengthen passions, to famish then to cherish them, to curb them in, then to spurre them out, and to hold them backe, then to give them head. Though they be in such as are justified and sanctified, yet may they not by any meanes be justified, or countenanced as things lawfull. To justifie a sudden distempered passion, is, *to call evill good, to put darknesse for light, and bitter for sweet*, against which a woe is denounced. To countenance them, is to make them violent and irresistible in their rebellion, as *Abolom* and *Adoniah* were. Thus an infirmity is turned into obstinacy. As therefore men are watchfull over powder in their houses to keep fire from it, both because it soone takes fire, and also being once set on fire, it is suddenly all on flame, and by that means very violent and pernicious: so on those very grounds we have need to be as watchfull over passions, and to keep them from all occasions that may stirre them up: for they are soone stirred, and being stirred, waxe vehement and violent. Yet I will not deny but that passions may have their use and commodity, if there be a very watchfull heed had over them. But for instance of their violence, if not well watched,

Nos affectus & perturbationes, quamdiu in tabernaculo corporis huius habitamus, & fragili carne circumdamur, moderari & regere possumus, amputare non possumus. Hier. ad Demetride Virg. serv.

* § 4.

Iudg. 31. 25.

Isa. 5. 20:

2 Sam. 15. 10.
1 King. 15.

Passiones habent utilitatem suam, si per eas considerantis per vigiliam currat intentio. Chrys. Hom. 2 in Heb. 1.

watched, note the next collection.

§. 70. *Of unadvised speech arising from distempered passion.*

* §. 66.

^a Numb. 20. 10.

^b 1 Sam. 25. 22.

^c Ion. 4. 7.

^d Luk. 9. 34.

^e Psal. 106. 33.

^f Mat. 12. 34.

V. * **D***istempered passion causeth unadvised speech.* Instance the speeches recorded in Scripture to come from the distempered passion of those who were mentioned in the former §. As from ^a *Moses* and *Aaron*, ^b *David*, ^c *Jonah*, ^d *James* and *John*, and others. ^e Of him that was provoked in spirit, it is said, that he spake unadvisedly with his lips.

^f *Out of the abundance of the heart the mouth speaketh.* For the tongue is a most ready interpreter of a mans inward temper. The mouth is the doore of the soule. If the fire of passion be once kindled therein, the flame thereof will soone breake out at the mouth.

The consideration hereof addeth weight to the admonition given in the former § for watching over our passions: in that the evill arising from thence is not onely inward, such as may be kept close within the bowels and breast of a man: but also outward, such as will breake forth in words especially, to the offence of others, and to the greater disgrace of our profession, and dishonour of God. Words that proceed out of passion are oft violent, and cause much mischief. Many thinke they extenuate the matter when they say, *Words are but wind.* Let the violence of wind in a mans head, stomach, belly, veines, guts, or other parts of his body, yea and in the open aire, on sea and land be considered, and it wilbe found, that enough is said of words when they are said to be wind. § Saint *James*, in regard of the violence of the tongue, resemblenth it to other very strong and forceable thiugs, as to the bit of a bridle, whereby the rider maketh a lusty horse to turne this way and that way, as he list: to the helme of a ship, wherewith a Pilot turneth an huge vessell on the sea whethersoever he will: to a fire which kindleth a great matter. (Yea it is like a burning fernace which is most violent

Words arising
out of passion
violent.

§ 1am. 3. 8, &c.

*Quotidiana for-
tax nostra est bu-
mana lingua.
Aug. Confess.
1. 10. c. 37.*

violent

violent.) And the Apostle addeth, that *it setteth on fire the course of nature, and it is set on fire of hell.* Yea he maketh it more fierce then the wild beasts. *For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath beene tamed of mankind: But the tongue can no man tame, it is an unruly evill, full of deadly poison.* What Orator could more lively have set out the violence of so little a member then the Apostle hath done? No marvell now that where a man hath two eyes, two eares, two nostrills, two arms, two hands, & many other members double, he hath but one tongue (one being enough, if not too much to rule) and that the fabrick of that one tongue is so ordered by nature, or rather by the God of nature, as it is: that it should be placed in the highest part of the body, the head, as in a castle on an hill, and be there bound with the roots of it as with strong bars, and kept within the two leav'd gate of the lips, and the percutis of the teeth: notwithstanding all which, strait charge is given ^h to him *that desireth life, and loveth many daies that he may see good, to keepe his tongue.* For, ⁱ *Death and life are in the power of the tongue.* And ^k *who so keepeth his mouth and his tongue, keepeth his soule from troubles:* and the Psalmist well knowing that he of himselfe was not able to rule that *unruly evill*, thus prayeth to God, ^l *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.* Seeing passion openeth the gate, pulleth up the percutis, and maketh a passage for this wild beast, and not only so, but stirreth up the rage of it, and sharpneth the deadly point of it, surely this one effect is motive sufficient to make men doe what possibly they can to moderate passion. For the tongue is as slippery as an eele. It being placed in moisture, it must needs soone slip.

Hereby take notice of the corruption of man in soule and body. As the eyes and eares are windowes to let in corruption into the soule: so the mouth is a doore to let it out, whereby it comes to be the more infectious to the damage of others. For, evill words corrupt good manners in our selves and others. Thus the tongue that is the pen of a ready

L

writer

* Psal. 34. 12. 13.

i Pro: 8. 21.

k ——— 21. 23.

l Psal. 141. 3.

Lingua non frustra in uero est, usque facile labitur. Aug. Enar. in Psal. 33.

*Ille quidem gladius, calamus, at
hec erat non secun-
dum propriam naturam, sed
secundum uten-
tium electionem.*

*Lingua enim
naturæ & huius
& illius una
erat, operatio
autem non una.*
Chryf. ad
Pop. Hom. 4.

* S. 66.

^a 1 Sam. 27. 1.

^b Psal. 31. 22.

^c Gen. 12. 2.

^d ——— 13. 16.

^e ——— 15. 2.

^f Num. 11. 14,
15.

^g ——— 22.

^h Luk. 24. 11,
25.

*Dicitur infirmi-
tas, non esse soli-
datum in fide,
simpliciter neq;
perfectum esse.*

Chryf. Hom.
28. in 2 Cor. 13

writer in one, is a sword in another: not in its owne nature, but by the different use of it. For, the nature of this and that mans tongue is the same: but the use is not the same. Which should make us the more watchful over our tongue.

§. 71. *Of Saints questioning Gods promises
in distresse.*

V I. * **E**Xtremity of distresse maketh Saints account pro-
mises of release to be vaine. Which that worthy
Saint did, ^a who said in his heart, *I shall now perish one day by
the hand of Saul*: and againe speaking to God, ^b *I am cut
off from before thine eyes*. After that God had promised to
Abraham that he would ^c *Make of him a great nation*, and
^d *make his seed as the dust of the earth*, he and his wife being
both old, he thus said, ^e *Lord God, what wilt thou give me see-
ing I goe childlesse*? Did not this speech shew that he ac-
counted Gods promise to be vaine? Yea and this speech al-
so of Moses, ^f *I am not able to beare all this people alone, be-
cause it is too heavy for me. And if thou deale thus with me,
kill me, I pray thee, out of hand*. And this, ^g *Shall the flocke and
the heards be slaine for them to suffice them? Or shall all the
fish of the sea be gathered together to suffice them?* ^h Did not
Christs Disciples, and others that believed in him, account
the promises of his resurrection to be vaine? Too evident
fruits of the great weakenesse of those worthy Saints were
these. For, not to be stedfast in faith, is a great weaknesse.

Afflictions do oft so stirre the corrupt humour of the flesh
which is in every Saint, as it sendeth up such abundance of
vapours of infidelity, as they cause a great mist to spread it
selfe before the eyes of mens understanding, so as they can-
not clearly see the light of Gods promises, whereby they
are brought to make question of the truth thereof: even as
children and fooles doe thinke there is no light in the Sun
when a thicke cloud hath overspread the face of the skie,
and hindereth the beames of the Sun from shining on the
earth. The best many times, thorow the violence of temp-

tations

tations, in the things of God shew themselves as children and fooles.

Let us all learne, by such patterns of the weaknesse of the flesh, even in the best, to suspect our selves, and to ⁱ *fear* lest a promise being left us of entering into his rest, any of us seeme to come short of it. Before the time of triall come, let us pray, ^k as *Christ* did for *Peter*, that our faith faile not: and, according to the ^l promise made to *Paul*, that Gods grace may be sufficient for us: and that ^m the Lord would not suffer us to be tempted above that we are able. Above all take we heed of presumptuous selfe-concept, that we be not like him, who in too much confidence of his owne strength said to *Christ*, ⁿ *Though all men should be offended because of thee, yet will I never be offended*: and againe, ^o *Though I should die with thee, yet will I not denie thee*. A worthy profession and resolution this was, if it had not beene uttered upon too great a confidence of his owne ability to stand, and withstand all temptations. But it being uttered on presumption of his owne strength, the issue thereof was most wofull. Nothing more provokes God to leave men to themselves, and to suffer Satan to prevaile against them, then an high concept of themselves. It is most meet that such should know their owne weaknesse. But nothing can give to man a more evident demonstration of his frailty and weaknesse, then his slips and falls when he is brought to the triall. This will make him say, ^p *Behold I am vile; what shall I answer thee?* ^q *I abhorre my selfe, I repent in dust and ashes.*

§. 72. Of Saints reverend esteeme of God in their greatest straits.

VII. * *S*aints in their disturbed passion beare a reverend respect to God. So did they who said to God, ^a *Righteous art thou, O Lord, when I plead with thee, &c.* ^b *I will lay my hand upon my mouth. Once have I spoken, but I will not answer: yea twice, but I will proceed no further. And he who said of God, ^c How unsearchable are his judgements,*

K 2

Direction to suspect our weaknesse.
ⁱ Heb. 4. 1.

^k Luk. 22. 32.
^l 2 Cor. 12. 9.

^m 1 Cor. 10. 13.

ⁿ Mat. 26. 33.
^o ——— 35.

^p Job 40. 4.
^q ——— 42. 6.

* §. 66.

^a 1er. 12. 1.
^b Job 40. 5.

^c Rom. 11. 33.

and

d ——— 9. 10.

ἡ δὲ ἐν τῷ αὐτῷ
 ἐκείνῳ αὐτῷ
 γὰρ ἐν τῷ αὐτῷ αὐτῷ
 τοῦ αὐτῷ. Arist.
 Analyt. I. 1. c. 1.

* Mat. 26. 41.

† Gal. 5. 17.

Dehortation
 from undue
 thoughts of
 God.

Quisquis Deum
 cogitat pie cave-
 at quantum po-
 test aliquid de
 Deo sentire
 quod non sit.
 Aug de Trin.
 l. 5. c. 1.

and his waies past finding out: And thereupon made this inference, ^d O man, who art thou that repliest against God? Though the Apostle were not disturbed in his passion when he uttered these speeches, yet the occasion which made him utter them was such, as did amaze many: But his respect to God made him admire and adore that which others ex-
 cepted against.

1 There are certaine principles against which men of un-
 derstanding will not oppose, or dispute: no nor search after
 the reason of them. Among and above all other principles
 those which concerne the infinitenesse and perfection of
 Gods essence, properties, word, and works are most infalli-
 ble and undeniable. Saints therefore, who have a true and
 right understanding of God, dare not impeach Gods truth,
 justice, wisdom, power, mercy, or any thing els in God,
 though the works of God, and Gods dealing with them do
 seeme very strange unto them. Knowledge of Gods perfe-
 ction works such reverence in them towards God, as they
 had rather remaine as in a prize, not knowing what to say,
 then impute any blame to God. If they lay any blame, it
 shalbe rather on man then on God.

2 The spirit never wholly leaveth the Saints. Though
 the weaknesse of the flesh be very great, yet will the spirit
 keepe them from falling from their God. * *The spirit is
 ready when the flesh is weak.* Yea† *The spirit lusteth against
 the flesh,* and restraineth it from fulfilling the lusts thereof.
 So as when the flesh would rise against God, the spirit kee-
 peth it downe.

Let us therefore, as many as be perfect, be thus minded. Let
 us testifie our high esteeme of the Lord, our reverend respect
 towards him, by not daring to entertaine a thought, or to
 suffer a word to slip out of our mouth, which may any way be
 derogatory to any of his excellencies: or to think any thing
 of him otherwise then indeed he is. *Wilt thou condemne him
 that is most just? Is it fit to say to a King, Thou art wicked?
 Or to Princes, ye are ungodly? How much lesse to him that ac-
 cepteth not the persons of Princes, nor regardeth the rich more
 then*

then the poore, (Iob 34. 17, &c.) To admire and adore the unfearchable waies of the Almighty, may well beſeeme ſonnes of men. But to thinke a thought, or to utter a word that may lay any blame upon them, is ſenſuall and diabolicall.

To have thine heart well ſeaſoned with a due reſpect of God, be well informed in his excellencies, and oft meditate thereon. Ignorance of God is it that cauſeth many baſe and unmeet thoughts of him to enter into our hearts. Want of meditation maketh what we know, not to be remembred, or not to be regarded. Adde therefore to the meanes of information which God affordeth, ſerious and ſetled meditation: Thus thy mind being filled with diuine thoughts, will not ſuffer impious and blaſphemous thoughts to harbour there.

Direction to
eſteeme God
aright,

§. 73. *Of blaming men unjuſtly.*

VIII. * **M**En muſt not unjuſtly be blamed. God made Man expreſſe law againſt it, and ſaid, ^a *Thou ſhalt not beare falſe witneſſe againſt thy neighbour.* ^b Many like prohibitions are in the word. Though the wrong be done to man, yet the fact is ^c *abominable* to God: who to reſtraine men from it, hath enacted ſevere ^d *lawes* againſt ſuch as tranſgreſſe therein. Yea they are accounted unworthy to ^e *dwell in Gods holy hill.*

The wrong which by unjuſt accuſing and blaming of men is done, is one of the greateſt wrongs that can be done againſt man, becauſe thereby that which of all other things is the moſt precious to man, his *good-name*, is impeached. In which reſpect this ſin, though it be a direct wrong againſt man, is ſtiled *blaſphemy*: and they who ſpeake evill of men unjuſtly, are ſaid to ^b *blaſpheme them*: which is, according to the notation of the Greeke word, to *hurt a mans fame*: or otherwiſe, to ^k *affault one with tales*, to gawle and vex him with rumours and reports. Not without cauſe therefore hath the Holy Ghoſt reſembled the tongues of ſuch men to ^l *the tongue of a Serpent*, which is very poiſo-

* §. 66.

a Exo. 20. 16.

b ——— 23. 1.

Pro. 24. 28.

Mat. 7. 1.

Tit. 3. 2.

c Pro. 6. 16, 19.

d Deut. 19. 19.

e Pſal. 15. 3.

f Eph. 4. 31.

Col. 3. 8.

h Tit. 3. 2.

i Pet. 4. 4.

j Pet. 2. 10.

k *ἀποφύγειν*.

ἡ τοῦ ὀνόματος βλάβη.

ἡ τοῦ ὀνόματος βλάβη.

ἡ τοῦ ὀνόματος βλάβη.

ἡ τοῦ ὀνόματος βλάβη.

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ἡ τοῦ ὀνόματος βλάβη.

ἡ τοῦ ὀνόματος βλάβη.

m — 52. 2.

n — 57. 4.

o — 5. 9.

p — 140. 3.

Admonition
to watch over
our words.

1 Iam. 3. 9.

nous : to ^m a razor, which is very sharpe : and to ⁿ a sharpe sword, that pierceth deepe : their teeth to ^o speares and arrowes, which are mortall instruments : their throat to ^o an open sepulchre, that devoureth much : and their words to ^p the poison of adders, which is a most venomous and pestilent poison :

How watchfull now ought we to be over our tongues, whereby so great wrong may be done to man? The tongue stands in a most slippery place ; words are out of the mouth many times before a man is aware of them : the more watchfull therefore we ought to be. ¶ With the tongue we blesse God. Shall we therewith blaspheme men who are made after the similitude of God ? Shall there proceed out of the same mouth blessing and cursing ? My brethren, these things ought not to be so. As we make conscience of dishonouring God by impious, and prophane speeches directly uttered against his divine Majesty, so let us take heed of collaterall blasphemy against such as beare his image. He that said *Thou shalt not take the name of the Lord thy God in vaine*, said also, *Thou shalt not beare false witness against thy neighbour*. Now if thou blaspheme not the name of God, yet if thou belie thy brother, thou art become a transgressor of the law. Let therefore that reverend respect which thou bearest to the name of God, worke in thee a due respect to the name of man, that thou do no wrong thereto.

§. 74. Of censuring all alike.

* §. 66.

* Rom 3. 22, 23

* Psal. 14. 3.

Rom. 3. 10.

c — 4.

IX. * **P**assion makes men judge all alike. True it is that by reason of that naturall corruption which hath infected all mankind, all are alike. ¶ *There is no difference. For all have sinned, and come short of the glory of God.* Thus ^b a Prophet, and an Apostle also, not in passion, but by immediate instinct of the Spirit, said, *There is none righteous, no not one.* Yea, in this sense ^c the Apostle useth the very words, that are here used, *Every man is a lyar*, and yet no man unjustly blamed. But to judge such as have the Spirit of God

God in them, and are in what they speake guided by the Spirit of God, yea and bring their message from God, to judge them to be as naturall unregenerate men are, *lyars*, this is a most unjust imputation. Yet thus did passion make this Prophet judge the Prophets of the Lord that came to him in the name of the Lord, with the word of the Lord, to be. Both passion and hardnesse of heart made ^d *Pharaoh* judge *Moses* and *Aaron* to be like to the forcerers and magicians of *Egypt*. So did ^e *Sennacherib* judge *Hezekiab* and his people, and kingdome to be no better then the Kings, people and kingdomes of other nations. ^f It is oft noted of the *Iewes*, that they gave no more heed to such faithfull Prophets as the Lord sent, then to such false Prophets as ran of themselves, and were not sent: who spake a vision of their owne heart, and not out of the mouth of the Lord. Yea many times ^g more credit was given to such false Prophets, then to true ones.

^d Exo. 7. 11.

^e 2 King. 19. 11

^f Jer. 5. 31.

Lam. 2. 14.

Zac. 13. 4.

Mic. 3. 5.

^g 1 King. 22. 8.

Jer. 18. 18.

— 37. 19.
Passion like
coloured
glasse.

Passion in the soule is as colour in glasse. Now by experience we know, that what a man looketh upon thorow coloured glasse, appeares to him to be of the same colour that the glasse is of, though it be in truth of another colour. All objects are presented thorow such a glasse in one and the same colour. So to a man in passion all men seeme alike: all *lyars*, all deceitfull, all unjust, all unmercifull, all as one. Hence these or such like speeches oft come from them. *I will believe no man. I will trust no man. No man will deale faithfully with me. None can do me any good.*

It is on this ground very requisite that men in passion, or overwhelmed with affliction learne to suspect themselves, and to suppose that they may be deceived. We use thus to perswade men that by sickness are distempered in their taste, and cannot discern any difference betwixt meats, but loath all alike, to believe others that have both good understanding of what is wholsome and hurtfull, and also a taste well tempered, and accordingly against their owne distempered humour to take and eate that which those others doe offer unto them for their good. Many that in passion have

*Ma est verè de-
mentia, non cogi-
tare, nec scire
quòd mendacia
non diu fallant:
nollemq; tam
diu esse, quam
diu illucescat
dies. Cypr.
Epist. l. 1. ep. 3.
Setled passion
blame worthy*

had a very ill opinion of their best friends, and beene moved to inveigh against them most bitterly, when the passion hath been over, have been very sorie for that wrong they did, and much repented the same. If such would have suspected themselves, they might have prevented that occasion of after-repentance. It is a kind of madnesse not to thinke and know that lies cannot long deceive: and that it is night while the day shineth out. Knowledge of truth doth as evidently discover a lie, as the Sun dispells darknesse.

If such generall censures proceeding from men in passion be blame-worthy (for here the Prophet acknowledgeth it to be) what are they when they come from men in cold blood (as we speake) when there is no affliction to vex and grieve them, no occasion to anger them, no great cause to stir up any passion in them, except a malevolent humor in themselves? Too too frequent are such censures, and that most commonly when such as by function, profession, or any other like relation have dependance on God. Thus if some Ministers be observed to be proud, covetous, licentious, or otherwise vicious, a generall imputation shalbe laid upon all, *All Ministers are thus and thus.* So on like grounds, *All professors are hypocrites, All frequenters of sermons are busie-bodies. All that make conscience of swearing are lyars, &c.* Thus in other cates, *All Tradesmen are cosenors. All citizens are usurers. All Physitians are hard-hearted. All Lawyers are unconscionable. All officers are bribers. All Patrons are simoniackall. All courtiers are proud. All Scholars are vaine glorious. All husbands are slaves. All wives wilbe masters. All servants are idle.* Yea it is usuall thus to impeach all of a nation: as, *All Spaniards are prond. All Italians are Machievillians. All French-men are false-hearted. All Dutch-men are drunkards. All Scotch-men are treacherous. All English-men are fantastickall.* Such generall censures cannot be but unjust censures: and yet too too frequent they are.

§. 75. Of the mixture of faith and feare.

X. * **F**aith and feare may be mixed together. After ^a *Abraham* had so believed as his faith was counted to him for righteousness, he said, ^b *They will slay me for my wives sake*, which argued much feare. Of faithfull *Jacob* it is said, ^c *He was greatly afraid*. He that said, ^d *I will call upon the Lord and he shall save me* (an undoubted evidence of faith) said also in the very same Psalm, *Fearfulness and trembling are come upon me, and horror hath overwhelmed me* (an apparent signe of feare.) ^e *Oft doth Christ upbraid feare* even to his believing Disciples. Of *Peter* it is noted, after that he was endued with an extraordinary measure of faith and other gifts, that ^f *He feared them which were of the circumcision*.

§ That which the Apostle faith of knowledge, is true of faith, and of all other graces for the time of this life, *We believe in part*. So much as wanteth in man of the perfection of faith, feare filleth up: as aire filleth up so much of a vessel as wanteth water or other liquor. ^h *Feare* to the Soule of man is as *Amalek* to *Israel*: and *Faith* as *Moses*. Feare is ready on all occasions to invade the Soule. If Faith waxe faint, and let downe her hand, Feare prevails. Yea ⁱ as the two houses of *David* and *Saul* were together in *Israel*, and maintained warre one against the other, so doe Feare and Faith in the same soules. But as Faith waxeth stronger and stronger, Feare will waxe weaker and weaker.

This mixture putteth us in mind of sundry duties, as,

- 1 To beare with the infirmities of Saints, *Gal. 6. 1.*
- 2 To be watchfull over our selves, *Mat. 26. 41.*
- 3 To beware of presumption, *Mat. 26. 35.*
- 4 To take heed of grieving the Spirit, *Eph. 4. 30.*
- 5 To pray for increase of faith, *Luk. 17. 5.*
- 6 To stirre up the gift of God in us, *2 Tim. 1. 6.*
- 7 To check our selves for doubting, *Psal. 42. 5.*

Much comfort may hence arise, to such as mislike this fruit

* S. 68.

a Gen. 15. 6.

b ——— 20. 11.

c ——— 32. 7.

d Psal. 55. 5, 16

e Mat. 8. 26.

——— 14. 31.

Luk 24. 37.

f Gal. 2. 12.

g 1 Cor. 13. 9.

h Exo. 17. 8, &c.

i 2 Sam. 3. 1.

*Timorem non
de malitia, neq;
de superbia, vel
contemptu præ-
cepti dominici,
sed de animi
infirmitate veni-
entem noluit Do-
minu imputare.
Aug Quæst.
sup. Ios. l. 6.
c. ult.*

fruit of the weakenesse of the flesh in them, and thereupon use what meanes they can, and do their endeavour to cast off this feare. If notwithstanding their griefe for it, and strife against it, they find themselves still subje^t thereto, let them not thereupon question the truth of their faith because of that feare which appears to be in them. Their case in this case is no other then hath beene evidenced to be the case of many of Gods ancient worthies. Such feare comming not from malice, nor from pride, or contempt of any charge given unto them by the Lord, but from the infirmity of the flesh, God would not impute it to his people.

§. 76. *Of the interpretation and resolution of the twelfth Verse.*

PSAL. CXVI. XII.

What shall I render unto the Lord: for all his benefits towards me?

HERE the Prophet returneth to his *Profession*: which being generally manifested Vers. 9. *I will walke, &c.* is here more particularly expressed.

* §. 2.

* This is set out

1 By way of *Profession* in relation to himselfe, *I will, &c.*

2 By way of *Provocation* in relation to others, Vers. 19. *Praise ye, &c.*

His *Profession* is $\left\{ \begin{array}{l} \text{Propounded} \\ \text{Repeated.} \end{array} \right.$

In his first propounding of it we may note

1 The *Manner*. Vers. 12.

2 The *Matter*. Vers. 13.

3 The *Motives*. Vers. 14, 15, 16.

The Manner of expressing his profession is very elegant by a Rhetoricall *Addubitation*, wherein he reasoneth with himselfe about the duty to be performed.

Of this *Addubitation* and kind of reasoning there be two parts.

I A

anopia.

1 A Question, Verſ. 12.

2 An Answer (Verſ. 13.) which declareth the *Matter*.

As the *English* word (*render*) ſo * the *Hebrew*, importeth a kind of requitall. It is attributed to God and man: and that in relation to a good thing done, and ſignifieth to *reward*: or to an evil, and ſignifieth to *revenge*.

Where *David* ſaith of God, * *According to the cleannesse of my hands hath he recompenced me*, he useth * this word: and where he prayeth to God for vengeance on the wicked, thus ^b *Render to them their desert*. This word is also used, where the brethren of *Ioseph* ſay of him, * *He will certainly requite us all the evill which we have done unto him*: and where the King of *Iſrael* giveth this charge for the *Shunemite*, ^d *Restore all that was hers*. Here it is attributed to man in relation to God, but not as importing any poſſibility of ſatisfaction, but onely a forwardneſſe to doe any thing that might be acceptable to God.

The word translated * *benefits*, is derived of that verbe which in the 7th verſe is translated, * *dealt bountifully*. Theſe in relation to God he ſtileth *HIS*, *his benefits*, to teſtifie his acknowledgement of the good things which he had received to come from God: and to be given by him.

He addeth that generall particle *ALL*, to ſhew that from that preſent benefit which God had conferred upon him, his heart was extended unto a conſideration of other favours which the Lord from time to time had done him.

The word translated *towards me*, properly ſignifieth *Over* or *above me*. For it commeth from a verbe that ſignifieth to *aſcend*: and to expreſſe the emphasis thereof, ſome thus translate it, *All thy benefits go over me*. But the prepoſition doth oft ſignifie (as our *English* tranſlateth it) *towards me*: and it may very fitly be ſo taken in this place.

The former part of the verſe ſet out interrogatively by way of queſtion (*what ſhall I render to the Lord?*) manifeſteth both an earneſt deſire to be truly and thorowly informed of whatſoever may be acceptable and pleaſing to the Lord: and alſo a ſetled reſolution indeed to performe whatſoever

Meaning of words.

השׁוּב *

a Psal 18. 20.

השׁוּב *

b ——— 28. 4.

השׁוּב

c Gen. 50. 15.

השׁוּב ישוב

redder. do red-

der.

d 2 King 8. 6.

השׁוּב

הַחֲסִיד * *

הַחֲסִיד *

הַחֲסִיד

הַחֲסִיד

Omnia beneficia
tua ſuperant me
Trem. & Iun.

he shalbe informed of concerning that point.

The latter part (*all his benefits are towards me*) are added as a reason of his resolution. The first particle (*for*) is not in the Originall. It maketh the sense somewhat doubtfull. Some set it downe as a preposition, without any stop betwixt the former and this part, making but one entire clause of all, and setting the interrogative point in the end of all, thus, *What shall I render unto the Lord for all his benefits towards me?* Others make two distinct sentences, and place the interrogative in the end of the first clause, thus, *What shall I render to the Lord? all his benefits are towards me.* The Kings Translators set a colon betwixt the two parts: which doth so distinguish them as two sentences. This difference is not great: howsoever the sentences be pointed, it is evident that the latter is added as a reason of the former. He was inquisitive what to render to God, because God had benee beneficiall to him.

* Genev. interpret.

† Trem. & Iun.

Summe.

Parts.

Behold here *A gratefull disposition*: which is manifested,

By his $\left\{ \begin{array}{l} \text{Inquisition} \\ \text{Profession.} \end{array} \right.$

In the *former* there is considerable

1 The *Subject*, or matter enquired after. *What shall I render?*

2 The *Object*, or person concerning whom the enquire is made, *The Lord.*

The latter manifesteth the just *occasion* of the former, *His benefits*: which are set out

1 By an *amplification*, *all*

2 By an *application*, *towards me.*

These severall branches note out sundry properties of a gratefull mind.

The Inquisition, (*What shall I, &c.*) sheweth that

1. *Gratefultnesse makes men inquisitive.*

The thing enquired after being indefinitely set downe, (*What?*) implieth that

1. *A gratefull mind is ready to do any thing.*

The

The person (*the Lord*) for whose sake this enquiry is made, declareth that

III. *True gratefulnesse hath especiall relation to the Lord.*

The reason hereof being *His benefits*, giveth evidence that

IIII. *A right understanding of Gods benefits worketh gratefulnesse.*

The ample mention of Gods benefits in this generall particle *all*, manifesteth that

V. *Gratefulnesse raiseth the mind from some favours to all.*

The application of these benefits to himself in this phrase *towards me* giveth proofe that

VI. *Sense of Gods kindnesse to ones selfe doth most enlarge the heart to thankesgiving.*

The Prophets profession of Gods benefits, thus, *All his benefits are towards me*, demonstrateth that

VII. *Gratefulnesse works acknowledgement of kindnesse.*

§. 77. *Of the propertie of gratefulnesse to make men inquisitive.*

I. * **G**ratefulnesse makes men inquisitive. All manner of gratefulnesse whether to God or man hath this property. When *David* thought on *Ionathans* kindnesse to him, though *Jonathan* were dead, yet ^a he enquireth whether any were left of the house of *Saul*, that he might shew him kindnesse for *Ionathans* sake. And when he considered how God had established peace to his people, first ^b he enquireth and consulteth about bringing the *Arke* to the *Tabernacle*: and then ^c adviseth about building a temple for the Lord. Hypocrites had learned this of the upright: and therefore they from teeth outward are inquisitive, and say, ^d *Wherewith shall I come before the Lord?* &c.

In gratefull persons there is a good and high esteeme of the kindnesse that is shewed to them. With this esteeme the heart is affected. True affection of the heart is of an hot temper:

* S. 76.

a 2 Sam 9. 1.

b 1 Chro. 13. 2.

c — 17. 1.

d Mic. 6. 6, &c.

*Dabo quidem
quicquid in me
primum est: sed
nihil dignum da-
re poterō.* Hier.
Comment. in
Mic. 6.

Demonstrati-
on of a grate-
full heart.

Direction for
such as are in-
quisitive.

^m Rom. 12. 2.

^m Eph. 3. 17.

^m Ioh. 5. 39.

temper: it can no more be suppressed, and kept within the heart, then an hot vapour, which the more it is suppressed, the more violent it waxeth, till it have got vent. Such an affection therefore will shew it selfe. And that it may manifest it selfe in the best manner to the best content of him to whom they intend their thankfulnesse, they content not themselves with that which may first rise in their minde, or offer it selfe to their thought, but diligently enquire what may give best content, and what may be most acceptable. Which they are the rather moved to do, because they can do or give nothing worthy of God, and his kindeſſe to them.

By this outward evidence may men give evidence of their inward disposition; and make others see how they are affected with the kindnesſes that are done to them. They who care not to know what may be acceptable to such as do good to them, have assuredly an ungratefull heart. How can it be thought that they would do the things that please, when they care not to know what may please? By this may gratefull subjects, people, children, servants, friends, and neighbours be knowne. Yea by this may gratefull subjects, people, children and servants of the great Lord of heaven and earth be knowne: if, at least, their enquiring after that which may be acceptable to God, come from an upright and honest heart: and from a full and faithfull purpose to performe what they shalbe rightly informed in, and indeed to render what they shall learne to be acceptable to the Lord.

They who are so minded, have an excellent help to be well informed. That help is Gods word, which distinctly and sufficiently revealeth what is the good, acceptable, & perfect will of God. Let all such therefore as are intirely provoked to enquire after that which may be pleasing to God, by the holy Scriptures ^m prove, and ⁿ understand the same. ^o Search the Scriptures, (saith our Lord Christ) for they are they which testify of me. They testify of him, what he is. They testify of him, what he accepteth, what he approveth: in what and by

by what he accounteth himselfe honoured, and sufficiently recompenced for the kindnesse he sheweth.

§. 78. *Of a second propertie of gratefulnesse to doe any thing.*

II. * **A** Gratefull mind is ready to do any thing. The Prophet doth not here determine any set and particular things which he would be willing to render, but without limitation or exception of any thing, saith indefinitely, *What? What shall I render?* When *Ahashneroß* had heard out of the Chronicles what a great good-turne *Mordecai* had done him, in revealing a dangerous treason plotted against his life, in true desire of thankfull requitall he saith, *What shall be done to the man whom the King delighteth to honour?* He prescribeth not any particular thing, but enquireth wherein he may make the best requitall: and it appeareth that he did make that enquire with a true intent to do any thing: for though *Haman* thorow his ambition (supposing that the honour should have beene done to himselfe) advised the King to do more then was meet to be done to a subject, yet the King commanded all to be done to *Mordecai*. Though *David* was not permitted to build a temple for the Lord, yet such was his desire to testifie his gratefull mind to God, as ^b he prepared what he could, even *with all his might*, for the building thereof. *Zaccheus* was so ravished with that favour and honour that Christ did him in coming to his house, as in way of gratefulnesse ^c *He giveth halfe of his goods to the poore*, and promiseth to restore fourefold to all whom he had wronged.

Gratefulnesse so enamoureth the soule of a man, as it makes him thinke that he can never doe enough, and therefore he is ready to do any thing that he may and can do. It will not suffer a man to hold any thing too deare for him, on who his thankfull mind is set: especially when such a mind is set on God, who every way infinitely surpasseth us, who is so absolutely perfect in himselfe, as he needeth nothing that we have

* § 76.

a Est. 6. 6.

b 1 Chro. 29. 2.

c Luk. 19. 8.

Quis non appetat gaudebundus & letus in quo aliquid & ipse Domino suo retribuat? Cyp Epist. 1. 3. ep. 23.
Direction how to bring men to please God in all things.

have or can do, nor can receive any thing but that which is his owne, yet daily ladeth, with all manner of blessings, us who are lesse then any of his mercies, most unworthy of the least? Who then would not willingly and gladly have what he might render to the Lord his God?

Behold here the most ready way that possibly can be prescribed to bring men to endeavour with the uttermost of their power in all things to please the Lord. Worke in them such an apprehension, a sense of Gods kindnesse to them, as their hearts may be stirred up to thankfulness: Then nor hope of reward, nor fear of revenge can so incite, or quicken them up to any duty, as their owne gratefull disposition. An ingenuous and generous mind (as every gratefull mind is) will do much more in thankfulness for a kindnesse done, then in expectation of a kindnesse to come. Perswade men therefore of the goodnesse and kindnesse that God hath done for them, as you desire that they should be willing, ready and forward to do any duty to God.

§. 79. *Of a third property of right thanksgiving, to render it to God.*

* §. 76.

Semper habende gratia, & nemini alteri nisi soli Deo. Chrys. Hom 2. in 1 Cor. 1.

a Exod 14. 1.
b ——— 20.

III. * **T** *True gratefulnesse hath especiall relation to the Lord.* A man that is well instructed in the right forme and due manner of thanksgiving will especially returne all thanks to God, whether it be for such benefits as come immediately from himselfe, as all those extraordinary benefits, whereof any that tooke due notice, might say, *This is the finger of God, or, This is the Lords doing, and it is marvellous in our eyes.* (For such as these, ^a *Moses* and the men of Israel, ^b *Miriam* and the women of Israel gave solemne thanks to God) or those ordinary benefits to the conferring whereof man addeth no helpe (as the shining of the Sun, the courses of the moone, the former and latter raine, the bounds set to the sea, the sweet springs and rivers of water passing thorow the earth, and many other such as are reckoned up in the 104 Psalme, for which praise is there given)

given to God) or for such benefits as are conferred upon vs by the ministry of man. Thus *Melchisedech* blessed *God* for that victory which *Abraham* had gotten over his enemies: *David* blessed *God* for that counsell which wife *Abigail* gave him :and for those bountifull gifts which he, his Princes and people contributed towards the house of God: and the *Saints* give thanks to God, for the liberality of the Christians at *Macedonia*. So cleare is the point of returning thanks to God for all manner of benefits, as besides the many simple formes of giving thanks to God set downe thorowout the whole Scripture, but especially in the booke of Psalmes, when man commeth in any competition with God about this matter, he is utterly excluded: as where the Psalmist negatively of man, but affirmatively of God saith, *Not unto vs, O Lord, not unto us, but unto thy name give glory*. If yewel observe the precepts of Scripture for performing this duty of thanksgiuing, ye shal find this object, *the Lord* either plainly exprest, or necessarily vnderstood. How frequent are these phrases, *Praise the Lord: Give thanks to God*. Yea to demonstrate that God is the proper object of praise, these words, *Praise ye the Lord*, are so compounded together, as they make but one word in hebrew, which is this, *Halleluiah*.

All manner of benefits do originally come from God. If we receive any mediately by the ministry of man, or of any other creature, they are therein the instruments and hands of God whereby he reacheth out unto vs, & conferreth upon vs, his benefits. The benefits which we receive frō a wise King, iust magistrates, faithfull ministers, conscionable lawyers, skilfull physicians, honest tradesmen, industrious husbandmen, or which any receive from good husbands or wives, provident parents, mercifull masters, diligent and trustie servants, or any other persons, are Gods benefits. It is therefore most due that we enquire what may be redred to the Lord for the.

Learn we hereby in all manner of benefits to roule up our eyes to God, and as we taste of the sweetnesse of them, so to lift vp a thankfull heart to him that giveth them. It is a swinish part to eate the mast that falleth from a tree, and

M

not

Gen 14. 20.

1 Sam. 25. 32.

1 Chro. 29. 13

2 Cor. 9. 13.

Psal 115 1.
Totum superna
gratia tribua-
mus. Chrys.
Hom 21 in
Gen. 5.
Psal. 148.
Eph 5. 20:

הללויה

See The whole
armour of God.
Treat 3. Part.
3. § 60, 61.

Exhortation to
render thanks
to God.

* §. 77, 78. 1

not to lift up an eye to the tree whence it falleth. It is not enough to render any thing to man, or to any other creature for the benefits we haue. The Prophets *quære* is, *What shall I render to the Lord?* To render any thing to the creature and nothing to the Creator, is to neglect the principall doner; yea to thinke more highly of the servant then of the master, of man then of God, which is no better then idolatry. When therefore thou hast a thought of rendring, enquire *what* thou mayst render to God, what may be pleasing and acceptable to him: for which we had a direction * before.

§. 80. *Of the consideration of Gods benefits working gratefultnesse.*

* §. 76.

a Psal. 139. 14.

b — 106. 11.

c — 100. 3 & 4.

IIII. * **A** Right understanding of Gods benefits workes gratefultnesse. On this ground that ^a the Psalmist *saith* *did right well know Gods workes*, he maketh this inference, *I will praise thee*. When ^b the Israelites had such evidence of Gods providence over them, as they beleaved his words, then *they sang his prayse*. To induce men to be *thankfull unto God*, and to *blesse his name*, the Psalmist aduiseeth men to take notice of the kindneses of God towards them.

Hereby is man convinced of the equity of the duty; which is an especiall meanes to work upon the conscience, and provoke him to performe that which in his iudgement he seeth to be most iust and meet that it should be performed.

Instruction in
the cause of
ingratitude.

d Isa. 1. 3.

e Psal. 106. 21.

By this take notice of a maine reason of mans ingratitude. The benefits of the Lord which occasion matter of thankgiuing are either not at all obserued, but passed over without regard; or else soone forgotten. When the Lord by his Prophet upbraideth to the Israelites their great ingratitude he rendreth this reason thereof, ^d *Israel doth not know, my people doth not consider*. And when the Psalmist speaketh of their like ingratitude, he rendreth this reason, ^e *They forgot God their Saviour, which had done great things in Egypt*. Where there is no knowledge of a benefitter there can be no good

good esteeme thereof. What is not esteemed can not be affected. No man will enquire what hee may render for that which he affects not. Again that which is forgotten is as not knowne, as not esteemed, as not affected. They therefore that either take no notice of Gods benefits, or soone forget them after they have once knowne them, must needs be ungratefull. But without all doubt, remembrance of kindnesse incites gratefulesse.

To prevent this crime of ingratitude, (a crime most odious to God and man)

1. Be diligent in obseruing Gods benefits. Psal. 85. 8.
2. Oft and seriously meditate thereon, that they may not slip out of thy mind and memory. Psal. 77. 11, 12.
3. Speake of them to others: as he that said, *Come, heare all ye that feare God, and I will declare what he hath done for my soule.* Psal. 66. 16.

This is the way to make thee see and say, *Gods benefits are towards mee*, and thereupon in testimonie of gratefulesse heartily to enquire, *what shall I render to the Lord?*

§. 81. *Of a fourth property of gratitude, by one kindnesse to be put in mind of many.*

V. * **G**ratefulesse raiseth the mind from some favours to all. This generall particle, *all*, is not so strictly to be taken as if no favour or benefit were to be left out: for so many are the benefits which God from time to time doth bestow upon vs, as it is not possible to fasten our mind upon them all: but it is to be taken of the severall kinds of Gods benefits, (as *Generall, Particular, Publike, Private, Temporall, Spirituall, &c.*) and of as many severall and distinct braches of these as we can. Thus when *David* was serled in his Kingdome, and thereupon tooke occasion to praise God, * in his Psalme of praise he reckoneth up all those kindnesse which God had done to his people from the time of their first fathers *Abraham, Isaac, and Iacob*: yea he giveth this expresse charge, *Talke ye of All his wondrous workes.* So *c* *Iehosaphat*,

M 2

Iehosaphat,

*Non dubium
quin excites ad
laudandum bene-
ficiorum recor-
datio Bern. su-
per Cant.
serm. 10.
Direction for
gratitude.*

* §. 76.

a Compare
1 Chro. 16. 8.
&c. with Psal.
105. 1 &c.
Read Psal 78.
to the end.
b Psal. 105. 2.
c 2 Chro. 20. 21

d Psal 9. 1.

e — 103. 2.

A — per tran.

(psi) onem & &

transmutationem

in & si illud.

Direction to
rouse up our
spirits in
thanksgiving.

Psal 22. 10.

See in the *who's*
armour of God,
Treat. 3. part. 2
§ 64, 65. &c. a
catalogue of
benefits.

hosophat, when he consulted upon the promise of victory which God by his Prophet had given him, to praise the Lord, the 136. Psalme, which containeth a catalogue of all Gods mercies, was appointed to be sung. That sweet singer of Israel, who well knew how to order his formes of praise to God, as affirmatively he promiseth to ^d *show forth All Gods marvellous works*: so he giveth a negative charge to his soule, *not to forget all* (or any of) *his benefits*.

As more fuell added to fire maketh the flame the greater, so more benefits brought to an heart set on fire to praise the Lord, enlargeth it the more, and enflameth it with an holy zeale.

This patterne is worthy our imitation, and affordeth an excellent rule, to stir us up heartily, cheerfully, and zealously to praise the Lord. The rule is this, to be so acquainted with the severall kinds of Gods benefits, as on all occasions they may be presented to our minds. Without all question the Prophets mind was upon many and sundry sorts of benefits, when he said, *all his benefits are towards me*. He did not confusedly use this generall particle *all*, as many doe when they professe to thanke God for all his benefits, and yet have none at all in their minds. His spirit was otherwise disposed, then to content it selfe with such a generall, indefinite, cold, loose, formall forme of acknowledging Gods benefits. If we would accustom our selves to make diaries of Gods blessings on us, and when we are before God, recompt them in order, & oft call to mind how *from our mothers womb he hath bene our God*, how in every estate and degree of our age he hath blessed us, and that with all manner of blessings temporall and spiritual, privative and positive, conferred on our selves and those that belong unto us, yea on the nation, city, parish, or family where we live, then would not such a generall clause as this, *all his benefits are towards me*, be an idle clause: but the mind which is large in apprehension, where it is well informed, would comprise much matter on it, even so much as would set the heart on fire with zeale.

§. 82. Of particular sence of kindnesse whereby the heart is stirred up to thankfulnessse.

VI. * **S**ence of Gods kindnesse to ones selfe doth most enlarge the heart to thankfulnessse. Words of particular relation betwixt God that is praised, and the persons that praise him, used in formes of praise, give good proofe to this point. Such are these, ^a O Lord, my God: ^b my strength, my defence, the God of my mercy, ^c my rocke, my fortress, my deliverer, my buckler, the horne of my salvation, mine high tower, &c. That which here is generally implied under this clause, all his benefits towards me, is in sundry particulars exemplified thorowout the whole booke of Psalmes. Take a few instances for many. ^d Thou hast maintained my right, and my cause. ^e He tooke me, he drew me out of many waters, he delivered me, he was my stay, &c. In particular, let the five first verses of the 103. Psalme bee well observed for this purpose.

Men are most sensible of kindnesse done to themselves, the sweetnesse wherof their owne soules doe taste. Now according to the taste and sence of a kindnesse, is the heart quickned and stirred up to thankfulnessse. Though it be an effect of naturall selfe-love, to affect the heart with such good things as a man himselfe is made partaker of, yet is it not against spirituall love to make an advantage thereof, and to use that affection of the heart to kindle and inflame our zeale unto a more fervent manner of praising God.

Among other mercies take especiall notice of such as in particular concerne thy selfe: as he that said, *I will declare what God hath done for my soule.* In this consideration first marke such as are most proper and peculiar to thy self, wherof thou maist say, *He hath not dealt so with others.* So did he who said, *He chose David his servant, &c.* Then observe what part thou hast in such as are common with others. And here consider what relation there is betwixt thee and those others: whether they bee such as are committed to thy

M 3

charge,

* §. 76.

a Psal. 30. 12.

b — 59. 17.

c — 18. 2.

d — 94.

e — 18. 16. 17.

Admonition/
to observe
Gods dealing
with our selves
Psal. 66. 16.
Psal. 78. 70.

Gen. 24. 17.

1. Kin. 1. 40.

Num hoc obsecro, singulis diebus & horis superemus nobiscum, non communia tantum beneficia, quæ toti nature communis epifex contulit, sed & privata & quotidiana, &c.
 Chrys. Hom. 26. in Gen. 8.
 & Hom. 72. ad Pop.

charge, neerely united to thee, of the same family, or alliance, or parish, or incorporation, or nation, or profession. Neere relations will affect our hearts for benefits bestowed on them to whom we are united, as if they were bestowed on our selves. Instance that affection which was wrought in the heart of *Abrahams* servant for the good successe of his masters businesse: and the praise which he gave to God for the same. If in common blessings we finde our selves to have a share, we shall be the more quickned to give thanks for the same: as the people that rejoyced at the coronation of *Salomon*.

Who are they that are now best settled to giue prayse to God for this admirable decrease of the sicknesse? Not they who thought it not infectious: nor they who thought they had such *antidotes* as the plague could not seize on their vitall parts: nor they who thought themselves safe enough in the country. But they who conceiving themselves to be in as great danger as others, perceived a speciall care of God over them in preferuing them. That benefit which a man knowes himselfe to receive from the light of the sunne, influence of the heavens, sweetnesse of the aire, and other like common blessings, will make him heartily to blesse God for them. Search therefore narrowly wherein Gods benefits have beene towards thee in speciall. Do this daily and hourelly, not onely about common benefits which the maker of all conferreth on all, but about private and daily blessings, and thou wilt diligently enquire what thou maist render to him.

§. 83. *Of a fifth property of gratitude, to be provoked thereby to make profession of benefits.*

VII. * **G**ratefulnesse workes acknowledgement of kindness. All the acknowledgements which in Scripture are recorded to be made by any of the Saints, of Gods benefits and mercies towards them, are demonstrations hereof: as of ^a *Noah*, ^b *Abraham*, ^c *Melchisedech*, ^d *Sarah*,

* §. 76.

a Gen 8. 20.

b — 12. 7.

c — 14. 20.

d — 21. 6.

rah, * *Abrahams servant*, ^f *Isaac*, & *Iacob*, and many others.

Acknowledgement of kindnesse maketh much to the honour of him that hath done the kindnesse. But he that indeed hath a gratefull mind desireth to doe all the honour that he can to the author of the kindnesse, wherewith he is affected. We heard before (§ 77.) how he requireth what hee may render. Will not then that mind which maketh him so inquisitive to be further instructed in what he may doe more, provoke him to doe that which he can not be ignorant to be acceptable? As for the Lord, he requireth thanksgiving in our words, not that he hath any need thereof, but that he may teach us to be thankfull, and to acknowledge the doner of so great good things as he bestowes.

Can we now imagine that they who conceale all kindnesse done to them, are gratefull persons? were the nine lepers that being cured of their leprosie, made no profession thereof, thankfull? If they were, wherein consisted the difference betwixt them, and that one, of whom Christ thus saith, *were there not tenne cleansed, but where are the nine? There are not found that returned to give glory to God, save this stranger.* (Luk 17. 17, 18.) As great an evidence of ingratitude it is, to keepe close, not to make knowne, not to acknowledge benefits, as can be given.

Shew me then thy gratitude by the effect thereof. *Out of the abundance of the heart the mouth speaketh.* Even to men are these benefits to be acknowledged. Thus ⁱ *Deborah* acknowledged *Jaells* kindnesse: ^k *David*, *Abigails*: ^l *Saul*, *Dauids*, and many other, other mens. Much more to God must his benefits be acknowledged, in regard of the multitude, greatnesse, freenesse, needfulnesse, profitablenesse, and continuance of them, together with many other circumstances whereby they are much amplified. And so much the rather, because acknowledgement is all that we can render to God: and it is all that God doth expect, which yet he doth most graciously accept. Make this holy profession therefore of the Lords benefits to God himselfe and to men: make it

c — 24. 27.
f — 26. 13, 15
g — 32. 10.

Dominus in sermonibus gratiarum actionem exigit, non quod ei ipse opus habeat, sed ut nos doceat gratos esse, & agnoscere tantorum bonorum suppeditatorem.
Chrys Hom. 26 in Gen. 8.
Discovery of ingratitude by concealing kindnesse.

Exhortation to acknowledge benefits.
i Iudg. 5. 24.
k 1 Sam. 26. 33
l — 24. 19.

Luk. 17. 19.

to God in secret and in publike : make it at all times, in all places : make it while the benefits are fresh before thee : lay up his benefits in thy memory , that thou maist in future times againe, and againe make it. Acknowledge the benefits which thou hast received, and thou shalt be sure to receive more. The tenth leper which returned to give glory to God, received thereby another, and a greater benefit, which was the cleansing of his soule from the leprosie of sinne ; as this phrase importeth, *Thy faith hath saved thee.* He was cleansed of his bodily leprosie before he returned. There was then somewhat more intended, by the pronouncing of this after his returning to glorifie God. The other nine that returned were cleansed in their bodies. This was said to him as an evidence of a greater benefit, then that which they received. For Gods sake therefore who is thereby honoured, and for thine owne sake who gainest thereby more benefits, acknowledge Gods benefits, and say, *His benefits are towards me.*

. 84. *Of the interpretation and resolution of the thirteenth verse.*

PSAL. CXVI. XIII.

I will take the cup of salvation ; and call upon the name of the LORD.

* S. 76.

* **T**He second part of the Prophets Rhetoricall addubitation is here expressed, which is an answer to his former question : whereby hee sheweth that he made not the question simply on ignorance, as if he knew not what to render, but purposely to set out the great desire he had, and the forwardnesse that was in him to doe, what he saw most meet to be done.

This

This was one Iohn Lodwicke, a Spaniard by nation, a Monke by profession, who lived ten yeares together in England, lodging in an house by Bishops gate, London, who day after day went forth in a beggars attire, and as occasion was offered, belched forth most impious blasphemies against the blessed Trinity, especially against the sacred person of our blessed Saviour Iesus Christ (whom he ordinarily called Deuill) and against the holy Scripture, for which he was conuicted before authority, and being convicted by witnesses and by his own confession, was sent over to Spaine, there to be proceeded against, in the yeare of our Lord 1613. This blasphemous Heretique accounting the things that were written by the Prophets and Apostles to be mere detractions, said that David was one of the worst, and that in passing this Psalm he showed himselfe to be a drunkard and a lyar, by reason of this, and the tenth verse. As if by taking the cup of salvation, he had intended the drinking of an health, as drunkards use to do. Whereby we see how dangerous it may be to take that literally, which is meant metaphorically.

3. A cup is put for affliction.^d For of old they were wont to put poison into cups, and make such as were adjudged to death, to drinke thereof. After this manner were *Socrates*, *Psammonitus*, *Phocion*, *Theramenes*, & others put to death. Bitter things also are put into cups for medicines: and because afflictions are bitter, and as it were given to us by our wise and heavenly Father to drink, they are set out by a cup. ^e Some therefore according to that signification thus expound this Text, *I will willingly drinke the cup of affliction*,

This phrase, *cup of salvation*, is the most difficult and doubtfull phrase of all the Psalme. Its here figuratively used, and in that respect more subject to various interpretations. According to the divers significations of this word ** cup*, some take it one way, some another.

1. It is taken for a part or portion: for in a cup, useth to be such a set portion of beere or wine, or physicall potion, or such like thing, as may be thought fit for him to whom its given; as where the Psalmist saith, *My cup runneth over*, his meaning is, the portion which thou hast given me is an abundant potion, even like a cup that runneth over. On this ground ^b some expound this place thus, *I will thankfully take that portion which the Lord allots me, and use it to my salvation, calling on his name and worshipping him*.

or a

a Psal. 23. 5.
Per calicem mē-
sura intelligitur,
&c.

Hier. Cōment.
in hunc loc.

^b Trevet.
Genebrad.

^c Isa. 51. 17, 22.
Mat. 20. 22.

^d Sollicitoque
bibas veluti do-
lissimus olim,

in perturbato
quod bibit ore
reus. Ovid

in Ibid.

^e Herod. l. 3. Cic
Tusc. l. 1. 1.

Pluta. in vit.
Phoc.

^f Origen.
Hieron.

Augustin.
Plac. Parm.

g Mat. 26. 39.

h Lorinus aliqui

Papist.

i Hier. comment

in hunc loc.

In Hebræo ita

habet, calicem

Iesu accipiam,

&c

יְהוֹשֻׁעַ k

יְשׁוּעָה l

יְשׁוּעָה m

n Gen. 35. 14.

Lev. 23. 13.

Num. 15. 5.

נָסַח o

effudit,

p Cajetan.

Genebr.

r Chro 16. 3.

tion which the Lord shall be pleased to give me; yea though it be death, which will assuredly turne to my salvation.

3. The passion of Christ is stiled a *cup*: whereupon many imagine that the Prophet hath here relation thereunto. An ancient Father saith that the Hebrew thus hath it, *I will take the cup of Iesus: which an Angel thus interprets, thou shalt call his name Iesus: for he shall save his people.* Indeed the Hebrew name translated *Iesus*, is derived from a root that signifieth to *save*: But the word here used is of the feminine gender and plurall number. Yet by that which follows it may be gathered that by this very Hebrew word, the same thing is meant as by the name *Iesus*, namely *salvation*. They who apply the cup of salvation to Christs passion, take it passively for *martyrdome*, or suffering for Christ, and so it little differs from the former interpretation. They who in these senses expound this text, say, that thereby is rendred the greatest thing that can be rendred by man, even his life.

4. In holy Scripture there is mention made of *drink-offerings*, which were a certaine quantity of wine that used to be powred out before the Lord: as the very notation of the word importeth, comming from a root that signifieth to *powre out*. As the meat-offerings, so the drinke-offerings were brought to the Lord in way of gratulation and thanksgiving. Some therefore in allusion hereunto so expound this text, as a promise and vow of the Psalmist, to testifie his publike gratitude by such an externall and solemne rite as in the law was prescribed. This he tearmeth a *cup*, because that drinke-offering was contained in a cup, and powred out thereof: and he addes this epithete *Salvation*, because that rite was an acknowledgement of salvation, preservation and deliverance from the Lord.

5. After their solemne gratulatory sacrifices they were wont to have a feast. When David had brought the *Arke of God* into the *Tabernacle*, they offered burnt-offerings and peace-offerings, which being finished, *He dealt to every one of Israel both man and woman, to every one a loafe of bread, and a good piece of flesh, and a flaggon of wine.* Hereby is implied that

that he made so bountifull a feast, as he had to give thereof to all the people there assembled. * In this feast the master thereof was wont to take a great cup, and in lifting it up to declare the occasion of that feast, and then in testimony of thankfulness to drinke thereof to the guests, that they in order might pledge him. This was called *a cup of salvation*, or deliverance, because they acknowledged by that use thereof that God had saved and delivered them. Almost in a like sense the Apostle stileth the Sacramentall cup, *the cup of blessing*.

Here the Prophet useth the plurall number thus, *cup of salvations*, whereby after the Hebrew elegancy, he meaneth many deliverances one after another: or some great and extraordinary deliverance which was in stead of many, or which comprised many under it. * The word translated *take* properly signifieth *lift up*, and in that respect may the more fitly be applyed to the forementioned taking of the festivall cup, and lifting it up before the guests. * Most of our later Expositors of this Psalme apply this phrase, *I will take the cup of salvation*, to the forenamed gratulatory drinke-offering, or to the taking and lifting up of the cup of blessing in the feast, after the solemn sacrifice. Both of these import one and the same thing, which is, that Saints of old were wont to testifie their gratefulnes for great deliverances with some outward solemn rite.

The former interpretations of this phrase, *cup of salvation*, applyed to a portion, or affliction, or martyrdom, or the passion of Christ, though simply considered in themselves, they be truths, yet they are not so pertinent to this Text, as the two later of a gratulatory drinke-offering, or a festivall cup. For without question a solemn thanksgiving is here intended, as is afterward in the 17. verse plainly expressed.

The other clause that is added, *and call upon the name of the Lord*, is the same that was * before used, and expounded. Here againe it is repeated, partly to shew that in the forementioned gratulatory rite he would worship God. (He would doe it piously and religiously. For prayer is an especiall

r *In mensa latium libavit benedictionem, &c.*
Virg. *Æn.* 1.
Turneb. l. 12.
c. 13.
Athe l. 11. c. 11.

τὸ ποτήριον τῆς σωτηρίας. 1 Cor. 10. 17.
כּוּסַת הַחַיִּים
Calicem salutis
Psalm. Omnis salus, Tremel.

כּוּסַת הַחַיִּים *

u Calvin.
Vatab.
Muscul.
Moller.
Montan.
Alique.

x verse 4.

y *Nomen Dei colam. Vatabl.*

ciall part of Gods worship) partly to shew that though by Gods delivering him he were now safe, and so had just occasion to praise God: yet would he not cease to pray unto God for continuance of his favour and blessing. He would both praise God, and also pray unto him. Thus is the phrase of *calling upon the name of the Lord* most properly taken.

* See §. 112.

This very duty of *calling upon the name of the Lord*, is againe promised, and that as an appurtenance to thanksgiving being added thereto in the 17. verse, * where I purpose to handle it in the generall acception, as it signifieth worship done to God. Here I consider it in the particular and most proper signification, which is Petition.

Summe.

This verse being added as an answer to this clause, *What shall I render to the Lord?* setteth out, *Mans recompence to God.*

It consisteth of two parts.

1. Gratulation.
2. Invocation.

The former is set out by a most solemnne rite of rejoycing.

The latter is expressed by the Action, (*I will call*) and by the Object (*upon the name of the Lord*)

The two maine parts are joyned together by a copulative particle AND.

* See § 76, &c. to this §.

Of the substance of *solemnne Gratulation*, or thanksgiving, sufficient hath beene *before delivered.

The inference of this profession upon the former Inquisition, this being an answer thereto sheweth that,

I. *Gratitude is the best recompence that man can render to God.*

The manner of expressing it by a publicke rite of rejoycing teaches that

II. *Our inward motion of praising God must be manifested by some outward action of rejoycing*

Of the substance of Invocation, even as it is here expressed, sufficient hath beene delivered on the 4. verse.

The connexion of these two points, Gratulation AND In-

vocation, importeth that

III. *With gratulation invocation must be joyned.*

The different manner of expressing invocation from that which was in the fourth verse, (For there it was set downe as a thing performed in his trouble, then called I, &c. Here it is noted as a duty to come, which he promiserh to performe, *I will call*, &c, and that after his deliverance) implyeth that

IIII. *Prayer to God is to be continued after the thing prayed for is granted.*

§ : 85. *Of praise the best that man can render unto God.*

I. * *Gratitude is the best recompence that man can render unto God.* Surely this Prophet that made such enquiry of what he might render unto God, if he had knowne a better, would have here mentioned it. Where bulls, goats, and such like sacrifices are refused, it is said, *Offer unto God thanksgiving.* (Psal. 50. 13, 14.) *Praise* is one of the sacrifices with which *God is well pleased*, (Hebr. 13. 15. 16.) Expressly it is said of praising God, that it *pleaseth the Lord better then an ox or bullocke.* (Psal. 69. 30, 31.) yet were those ordained for solemne sacrifices under the Law. *Praise* therefore is it which the Psalmist doth especiall vow to God, (vers. 17.)

God standeth in need of nothing that we can doe, or bestow. But we stand in need of all that is his. Our thanks which we give him addes nothing to him, but makes him the more to respect us. By it (if it be rightly performed) God is acknowledged to be what he is, to give what he gives, and to doe what he doth. More then this the creature cannot doe: more then this the Creator nor exacteth nor expecteth, provided that it be not a meere lippe-labour, but come from an heart thorowly affected with his excellencies and kindnesse, and be ratified by an answerable carriage towards him.

More

* § 85.

*Ante omnia Deo
gratias agamus,
cui nihil gratius,
nihil acceptius
est* Chrys. Hom.
2. in 1 Cor. 1.

*Deus alicuius
nostris non eget,
sed nos omnium
que illius sunt
indigemus. Si
quidem gratia-
rum cunctis illi
quidem nihil om-
nino addit, nos
autem illi magis
familiores ponit.*
Chrys. Hom. 26
in Mat. 8.

Hainousnesse'
of ingratitude.

*See the whole
armour of
God, Treat. 3.
Part. 2. § 70, 71

More then monstrous in this respect must the sinne of ingratitude needs be. It being onely an acknowledgement of a truth, of such a truth as is most iust and meet to be acknowledged, and this acknowledgement being all that the creature can doe, and all that the Creator requireth, yet that wherein the Creator resteth fully contented, and that which he doth most graciously accept, and highly esteeme, what will they doe or give, that will not yeeld praise, and give thanks to God? One would thinke that no man should be guilty of this crime. * But who is not guilty thereof more or lesse?

For redresse of this out-of-measure-sinnefull-sin, take due notice of the many, great, free and constant mercies of God: and when thorow serious meditation thereon, thou findest thine heart enflamed with desire to render some thing to the Lord, and thereupon art mooued to enquire and say, *What shall I render vnto the Lord?* think of this answer made by the Prophet. Vow praise to God. Give praise to God. Let prayse be thy daily and evening sacrifice: It being the sweetest incense that by man can be offered to God, the best in the kind thereof, and the best also in Gods account, let it neuer be wanting. *In all things at all times give thanks vnto God.* Eph. 5. 20.

§. 86. *Of manifesting inward gratitude by outward gratulation.*

* § 84.

^aExo. 15. 1. & c.

^b1 Sam. 18. 6.

I. * **M**Ans inward affection of praising God must be manifested by some outward action of rejoycing. For this we have precept and practise under the law and Gospell. For the time of the law the 81 Psalme giveth an excellent prescript. Answerable thereto was the practise of ^a *Moses and the men of Israel, who sung a song of praise to the Lord in testimony of their thankfulness for the great deliverance which God gave them from the Egyptians thorow the red sea, and of Miriam and the women following her with timbrells and with dances:* and ^b of the women of Is-

rael

rael who with singing and dancing, and instruments of musick, came to meet *Saul* and *David*, after the overthrow of *Goliath*, and flight of the *Philistims*: yea and of *c David*, who after the setting of the Arke in the Tabernacle, had solemne offerings, and gave to all the people *a loose of bread, a good piece of flesh, and a flagon of wine*: and of *d Asa*, who after his great victory over the *Ethiopians*, offered great offerings to the Lord: and of *e Iehosaphat*, who with his people after their victory over the *Moabites, Ammonites, & Edomites*, returned to Jerusalem with *viols, harpes and trumpets*. So the Jewes in *Esthers* time, and in *Ezra* his time, and at many other times, *Est. 9. 17. Neh. 8. 10.* As the Jewes were commanded with every sounding instrument to praise the Lord, so ought we with eyes, tongue, cares, hands, and all the body.

For the time of the Gospell, Saint *Iames* giveth this advice, *Is any merry, let him sing Psalmes, Iam. 5. 13.* Saint *Paul* also where he speaketh of giving thanks to God, hee premiseth this direction, *Speaking to your selves in Psalmes, and Hymnes, and spirituall songs, &c. (Eph. 5. 19. 20.)* In the Primitive times of the Church Christians were wont to have at that solemne time of thanksgiving, when the blessed Sacrament of the body and bloud of the Lord *Iesus* was celebrated, certaine feasts, whereunto Saint *Paul* alludeth, *1 Cor. 11. 21.* and which Saint *Inde* expresseth by the very *k* name which was then given them, translated, *love-feasts, or feasts of charity,*

By outward actions of rejoycing (if at least they be in their kind warrantable by the Word of God, and for the manner of using them, if they be used moderately and temperately, as, and when they ought to be used, which are limitations that * the Heathen by the light of nature saw fit to be observed in matters of delight) I say by outward actions of rejoycing,

1 God himselfe is the more glorified. For, we are commanded * to glorifie God in our body and in our spirit. ° God is indeed a spirit, and they which worship him must worship him in spirit

c 1 Chro. 16. 3

d 2 C hro. 15.
11. &c.

e — 20. 28.

*Sicut Iudaei
bebantur cunctis
organis (sono lau-
dare Deum,
sic nos omni cor-
pore laudare pro-
petemus, oculis,
lingua, auribus,
manibus hoc de-
bemus efficere.*
Chrys. Hom. 4
in Psal. 150.

*k a' d'm
Iud. v. 12.
Cena nostra de
nominationem
suam ostendit
vocatur a' d'm
id quod dilectio
penes Gracos est.
Tertul. Apol.
advers. Gent.
c. 39.*

*° iohannis ioh.
9. 24. dicitur
dicitur o' s.
Arist. Ethic. li. b.
cap. ult.
Motions to
externall acti-
ons of grati-
tation.*

n 1 Cor. 6. 20.

o Ioh. 4. 24.

P Neh. 8. 6.

¶ 2 Chro. 30. 5.
&c.Reprehension
of indiscreet
reprehenders.

spirit and truth. Yet this hindreth not but that he may and must be also worshipped in body, and in outward actions. He must euer be worshipped *in spirit*, whether with the body, or without the body. Spirituall worship may be without bodily worship, and also stand with bodily worship: but bodily worship cannot stand without spirituall worship.

2 The Spirits of others are stirred up to joyne with us in congratulation, and mutuall thanksgiving. ¶ When the people saw and heard *Ezra* bleſſe the Lord, they answered, *Amen, Amen, with lifting up their hands.* When ¶ *Hezekiah* made it knowne that he meant to celebrate a solemne passeover, *many of Ephraim, Manasseh, Issaker and Zebulon came thereto.* This is one principall end of externall rites of gratulation, mutually to stirre up one anothers spirit.

3 Our owne spirits are much roused and quickened hereby. Outward gratulatory actions, as they manifest an inward gratefull affection, so they are meanes, as it were by a reflection, to increase the heate of gratitude, and enflame our zealous affection the more. Now our dulnesse and coldnesse in all pious duties giveth evidence that all meanes that can bee used for quickening our spirits, are little enough.

Too austere and severe are they, who censure as unlawfull, and condemne all chearefull rites, and actions of gratulation. Their maine ground is the evill consequence which followeth from thence. But that followeth not from a lawfull use of warrantable rites, but from an abuse of them, which is indeed unlawfull. If abuse of a thing were sufficient to prohibit the use of it, the use of the most necessary and bounden duties which the word commandeth, should be prohibited. It is an especial point of wisdome to discern whence every evill ariseth, and accordingly to be so circumspect in avoiding the evill, as a warrantable, commendable, needfull, usefull duty be not forborne thereby. The wise farmer neglecteth not to sow his ground because weeds use to grow among the corne. No wise man will forbid the drinking of wine because some by intemperancy

rancy are made drunke. Evill consequences arising from good things, give just occasion to be watchfull over our selves in the doing of those good things, that by our carelesnesse they prove not pernicious. So as, it is not a sufficient plea for intemperancy, to say, the thing that we doe is lawfull. He that hath warranted a thing to be done, hath prescribed rules for the manner of doing it, by a due observation whereof good things wilbe well done.

In generall, outward gratulatory actions must be

1 Such as are approved by God himselfe, as those were which we noted in the prooffe of the point. For, how can we thinke that those things which he approveth not, will please him?

2 Such as may beseme the occasion: even such chearefull actions as may revive mens spirits: such also were those that are before mentioned. As outward rites of humiliati-on must be such as may humble the soule: so of gratulation, such as may quicken it, *Psal. 81. 1, &c.*

3 Such as are not offensive: nor occasions to any corruption: As are drinking healths, especially on bare knees, and in measure above that which sober men are able to beare: lascivious dauncing: revelling on the Lords Daies, and other the like.

Among other externall rites of gratulation, that which is here intended (*feasting*) is a principall one. Thereof See *The Whole Armour of God*, Treat. 3. Part. 2. §. 73.

§. 87. *Of joyning prayer with praise.*

III. * **V**ith gratulation, invocation must be joyned. As with our petitions we must ioine praises: so, with these, those. Prayer and praise are like two twinnes, which though they have each of them their severall and distinct members, yet by the navell are from their birth knit together, and so grow together, as if you force them asunder, you kill them both: one without the other cannot live. They are therefore in sacred Scripture

N

oft

* §. 84.

Vide Hippocrat. de Nat. pueri. Sect. 44. de Gemellorum partu. Item lib. 1. de Dieta Sect. 23. ubi tres reddit rationes ob quas Gemelli fiunt similes inter se.

^a Phil 4. 6.

^b 1 Thes 5. 17, 18.

^c Psal 105. 1.

^d Isa. 12. 4.

oft joyned together : sometimes one, sometimes another set in the former place, thus, ^a *In every thing by prayer and supplication with thanksgiving let your request be made knowne to God.* ^b *Pray without ceasing : in every thing give thanks.* ^c *Give thanks unto the Lord : call upon his name.* ^d *Praise the Lord : call upon his name.* Observe the formes of praises, and of prayers noted in Scripture, and you shall finde, where the principall occasion hath beene gratulation, supplication to be added : and also where the principall occasion hath beene supplication, gratulation to be added.

Such is our estate here in this world, and such is Gods dealing with us, as there never wanteth occasion of both. Never was any Saint brought into so desperate a distresse, but that thorow the mist of his misery sweet beames of Gods mercy have shined upon him. Nor ever was there any set in so bright and cleare a sun-shine of Gods favour, but that some clouds have let fall showers of sorrowes : if not in outward troubles, yet in regard of inward corruptions, yea and in the thought or feare of some eclipses of that sun-shine. Thus in greatest occasion of hearty thanksgiving, there is just occasion of humble petition. And where there is most cause of humiliation, there is also much cause of exultation.

Herein lyeth a maine difference betwixt mens estates here and hereafter. Hereafter in Heauen is nothing but matter of gratulation : in Hell is nothing but matter of exclamation and ejulation. On Earth there is a mixture of both.

As for adding invocation to gratulation, which is the particular here expressed, thereby our sacrifice of praise is sanctified. As *every creature of God is sanctified by the word and prayer*, so the actions that we performe, not pious and religious duties, and among them not the most principall, praising of God, excepted. The Word sheweth it to be a warrantable duty. Prayer presented to God in the name of Christ, maketh it an acceptable duty. And whereas every thing that passeth from us, is not onely imperfect thorow
the

^a Tim. 4. 5.

the defect thereof, but also polluted by that sinke of corruption which is in us, by faithfull prayer the defect is supplied, the pollution is purged away.

What therefore God hath joyed together, let no man put asunder, Matth. 19. 6. Let us for removing evils, or for conferring any good thing, give all due thanks, and never forget the one or the other: but withall give our selves to prayer, to continuall supplications and much piety.

§. 88. *Of praying after God hath heard our prayer.*

IIII. * **P**ayer to God is to be continued after the thing prayed for is granted. After that the Psalmist in testimony of Gods hearing him had said, ** I will praise thee, for thou hast heard me, and art become my salvation,* he addeth, *Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.* Many such passages there be, as in the Psalms, so in other bookes of Scripture. Indefinite exhortations to pray ^b *in every season,* ^c *alwayes,* ^d *without ceasing,* give good evidence to the truth of the doctrine. For, if after God hath heard us, we cease to pray, how can we pray *without ceasing, alwayes, in every season?* None can doubt but that God heard the prayers of his faithfull servants in all ages: yet never did any faithfull servant of God thereupon cease calling upon God so long as hee lived. It is ** the stile of a true Saint to call upon God.* If they should cease to call upon God, they would shew themselves most unworthy of that dignity.

¶ Some things there be, which though on Gods part they be granted, yet are we not so settled and satisfied in the grant of them, but that we may waver and doubt in our faith about them: as, *Remission of sinnes, Reconciliation with God, Iustification in his sight, Conquest over our corruptions, Sanctifying graces,* and such like. Other things there be whereof we stand in daily need, as food, sleepe,

N 2

apparell,

Gratias Deo agimus propter tentationum resolutionem & bonum nunquam oblitiscimur: orationibus vacemus, supplicationibus continuis, pietati multae. Chrys. Hom. 17. ad Pop.

* § 84.

a *Psa. 118. 21, 23*

b *Eph. 6. 18.*

c *Luk. 18. 1.*

d *1 Thes. 5. 17.*

a d i s t a n t i o n e

* *1 Cor. 1. 2.*

Acts 9. 14.

2 Tim. 2. 19.

Why prayer is to be continued after prayer is heard.

apparell, and other bodily necessities: meanes of spirituall edification: and the assistance of Gods Spirit. And many evils there be wherinto we may fall again and again after we are delivered from them, as sicknesse, paine, imprisonment, captivity, &c. Yea, and all manner of sinnes, and temptations to sinnes. In these respects, for the setting of our faith in that which God hath granted, for the continuall supply of such things as we continually stand in need of, for keeping us from falling againe into such evils as we have beene delivered from, it is needfull, it is usefull to call upon God againe and againe even after he hath heard our prayer.

2 All those generall motives that are of force to incite us to call on God before he hath heard us, as Gods command, Gods worship, Gods honour, the Necessity, utility, Efficacy, and Dignity of prayer, are also of force to provoke us to call on him after he hath heard us: yea as long as we live.

3 Gods hearing our prayers is so farre from making us cease to pray, as among other motives, it is a very forcible one to draw us to God again. For, it giveth speciall evidence of Gods readines to heare, and ablenes to help, yea and of his mind and good-will to us in particular whom he hath heard.

How many are of a farre other mind then this Prophet was? If God have once heard them, and delivered them from a distresse, they have no care to call on God againe: especially when they find and feele themselves safe. What? Do they thinke that there is but one thing wherein God can do them good? Do they imagine themselves so secure, as they cannot againe fall into such need of Gods help as they were in before? or can God be, as man, weary of doing good? Are many supplications & petitions troublesome to God? Fie of all such atheisticall conceits. If any that have better understanding of God, and of their owne frailty, do notwithstanding faile in this duty, having had good successe in their former performing it, they are either as beasts, which are affected onely with that which is present, or worse then beasts, using God, onely for their own turnes: and so care not to call on him but when they sensibly discern an absolute necessity for their own need and good.

For

Of these motives, See *The Whole Armour of God*. Treat. 3. Part. 1. §. 15, 16, &c.

Reprehension of such as being helped neglect God.

For Gods sake, for our owne sake let us in season, and out of season, in distresse and out of distresse, to remove and prevent evils, to obtaine and retaine the things that are good for us, before and after God hath heard us, *call upon his name.* Let us that have called upon him, say, *We will call upon the name of the Lord.* Let this purpose be in our hearts, let this profession be in our mouthes, let an answerable performance be in our deeds, and that so long as we shall abide in the land of the living where the Lord is called upon, that so we may indeed be in the number, and of the number of those that *call upon the name of the Lord.*

s. 89. *Of the sense and parts of the fourteenth Verse.*

PSAL. CXVI. XIII.

I will pay my vovnes unto the LORD, now in the presence of all his people.

* **T**He first motive which the Prophet useth to quicken him the more to performe the forementioned duty of solemne praise is laid downe in this verse. It is taken from that bond whereby he had voluntarily tied himselfe, his *Vow.*

* s. 2.

The argument may be thus framed.

That which by vow I am bound to pay, I will pay.

But by vow I am bound to take the cup of salvation, &c.

Therefore I will take the cup of salvation, &c.

It appeareth by the manner of expressing this point, that in his distresse he had vowed a solemne, publike sacrifice of praise unto the Lord, if the Lord would be pleased to release him. For he saith not, I vow to pay this and that, but, I will pay what I have vowed.

The word thus translated *I will pay*, signifieth to finish and perfect a thing: and is here fitly used, to shew, that a vow till it be performed, is as an imperfect thing: performing

□ 181 2

ב נדרי

ming of it, is the perfecting of it: if at least it be rightly made, and rightly accomplished.

He mentioneth ^b *vowes* in the plural number for emphasis sake: either because he oft vowed one and the same thing: or because he vowed many things: or one solemne thing accompanied with many circumstances about the manner of performing it. Neither of these do so crosse the other, but but that all of them or many of them may stand together.

By a kind of property he applieth them to himselfe, (*my vowes*) because he himselfe was the author of them: they were not imposed upon him, but he voluntarily bound himselfe thereto: and thereby he made them his owne proper debt, which he himselfe stood bound to pay.

These vowes were for performing of divine services, such as appertained onely to the true God. Wherefore, as they were made, so he promiseth to performe them to the onely true God, *the LORD*.

The latter clause setteth out the manner of performing the said vowes. Wherein

1 He implieth the time, when he would do it, *now*. This signifieth the present time, and is opposed to all procrastination and delay.

2 He intimateth the place, *in the presence of people*, in such places where people meet, which are publike assemblies: and those not the least, but the greatest and solemnest assemblies, where not a few, but *all* the people meet. And that it might not be thought that he intended any profane assemblies, he adds this particle of limitation, *his*, which hath relation to *the LORD*: so as he meaneth all Gods people who were wont all to meet together at the *Tabernacle*, where God was most solemnly worshipped.

Summe.

In this patterne we have *The disposition of a Saint delivered out of a distresse*.

His disposition is manifested two waies.

1 While he was in distresse.

2 When he was delivered out of it.

The former is implied under the mention of *vowes*. For, from

from thence we may well inferre that in his distresse he made
vowes.

Here observe,

1 What was done. *Vowes*

2 To whom, *To the LORD.*

The latter is expressed. In which expression is noted

1 The *Matter* or thing to be done. *I will pay my vowes.*

2 The *Manner* of doing it: and that in three branches.

1 The *time*. Without delay, speedily, *Now.*

2 The *Place*. In a most publike place. *In the presence of all
the people.*

3 The *persons*; Saints, whom he stileth *HIS people.*

The thing implied, and taken for grant to be done, im-
porteth, that

I. *Vowes may be made.*

The Object to whom they are directed, *The Lord*, decla-
reth, that

II. *Sacred vowes must be made to God.*

The promise of performing them, *I will pay*, sheweth, that

III. *Vowes made must be paid.*

The time here set downe being the present, *Now*, implieth
that

IIII. *The first opportunity to pay a vow must be taken.*

The place where he professeth to performe this duty is in
the presence of all people; It is very probable that his
vowes were made in secret betwixt God and himselfe. This
promise then to performe them openly, and publikely inti-
mateth, that

V. *Vowes secretly made may be openly performed.*

The limitation of the persons with this particule of relati-
on, *HIS*, which hath reference to God, doth us to wit, that

VI. *Saints are fittest witnesses of sacred duties.*

§. 90. Of making vowes to God.

I. **V**owes may be made.II. **S**acred vowes must be made to God.

a 1 Jer. 44. 25.

Though these be two distinct points (for vowes are made to others then to *Iehovah*, the true God. * Idolaters make vowes to their idolls: and men make vowes one to another, and that not onely impiously, but piously and justly also, as husband and wife one to another, and subjects to their governours, servants to their masters, and other to others) yet the vow which is here mentioned, and which thorowout the Scripture (for the most part) is approved, being a sacred vow, which hath direct respect unto God, I will not sever these two doctrines, but handle them as one. For, all that I shall speake of vowes, shalbe of sacred *vowes to the Lord*: for prooffe whereof we have both ^b divine precept and approved ^c practise.

^b Psal 76. 11.

Isa. 19. 21.

^c Gen. 28. 30, 21

Psal 61. 8

* *Genu sub specie.*

According to the words of the second doctrine (under which the first is comprised as * the generall nature of a thing under every species and particular kind thereof) I intend to touch upon these two points.

The nature of
a vow.

1 The nature of a vow. 2 The directing of it to God.

1 To a vow properly so called, two things are especially requisite. 1 *Intention*. 2 *Obestation*. Or to speak more plainly, a deliberate *Purpose*, and an absolute *Promise*. The former first bringeth on the latter. The latter fast bindeth the former. A true intention and deliberate purpose must of necessity go before, because otherwise a promise will not be made (for who will promise that which he intends not) or if it be made, there is little hope it wilbe performed: or if it should be performed, yet the very making of it without an intention and purpose, is a plaine mocking of him who is a ^c *searcher of the heart*, and ^e *understandeth our thoughts as farre off*. This therefore is necessary, but not sufficient. For, a vow bindeth, as we shall hereafter shew: but every purpose bindeth not. 2 After Saint *Paul* was minded to come

^a Acts 1. 24^e Psal 139. 2.^b 2 Cor. 1. 15.

&c.

come to *Corinth*, he altered his purpose upon just occasions. Many purposes come into mens minds time after time. If they had the force of a binding vow, who should be loose? Nay with how many bonds would every Saint be bound? Their case would be inextricable. They would have so many fetters, and manacles, and chains on them, as they could not tell how to shake them off: how to rid themselves. Many weake Christians that take every purpose for a vow, are exceedingly perplexed, partly thorow their care to performe those purposes, and partly thorow their griefe at their failings in those performances: supposing that they have broken so many vows. But to the essence of a vow must be added an absolute promise. *Absolute*, I say, in relation to mans faithfull endeavour with his uttermost power to performe it: not in relation (or rather opposition) to Gods purpose or providence, to his will or leave. For, so can no man make an *absolute* promise. God can crosse and hinder him. ^h Saint *James* doth justly taxe such as in this case make absolute, or rather peremptory promises. This absolute promise I expressed under this word, *obtestation*, which is a fit word to expresse the nature of a vow. It signifieth *a taking of God to witness*, and that in particular for performing his purpose. This *obtestation*, maketh it indeed a vow.

Obiect. Many vows recorded in Scripture are conditionall: as *Jacobs*, ⁱ *If God will be with me*, &c. And *Hannahs*, ^k *If thou wilt indeed*, &c. and others.

Ans. A conditionall sentence doth not necessarily import a doubtfull matter, but is oft used as a ground of an absolute and undeniable conclusion. As where *Eliak* saith, ⁱ *If the Lord be God, follow him*. Doth he here make any question of the *Lords* being God? Farre be such a thought. But hereby he brings them the more evidently to see their folly, and draws them from *Baal*, to follow the Lord: as will clearly appeare if we bring it into the forme of a *sylogisme*, thus, *If the Lord be God, follow him. But the Lord is God. Therefore follow him*. A condition or supposition respecteth the manner, rather then the matter of a vow.

When

Vowes absolute.

^h 1am. 4. 13, &c

ⁱ Gen. 28. 20,

^k 1 Sam. 1. 11.

ⁱ 1 King. 18. 21

When in making a vow a necessary supposition is used, the vow is never a whit the lesse absolute, but the more discreet. As when I thus vow, If the Lord assist me, I will every morning pray before I go out of doores. Such a vow was *Jacobs*.

2 *Ananah* and *Jacob* and others like to them might have by speciall and divine instinct, some assurance of that which they expressed in forme of supposition, and in that respect their vow be absolute. Questionlesse *Hannah* had assurance that the Lord would give her a *man-child*, which made her in such particular and expresse termes vow to *give him to the Lord all the daies of his life*, and that there should *no razor come upon his head*.

3 When a vow is made upon a condition, if the condition hold and be, as it is supposed, accomplished, then the vow remaineth as absolute, as if there were no condition. And the maker of the vow is as much bound in this case to performe it, as if it had beene made in the most absolute termes that can be. Yea the condition may be such, as it will more bind a man to his vow, then if there had beene no condition: as when the condition is a kind of consideration or a benefit in consideration whereof the vow is made. Thus if in a storme on sea, a man vow to give so much to the poore, if he be brought in safety to his country: This providence of God in keeping him safe, and bringing him home, more binds him to that worke of charity, then the most absolute vow that he could have made. = *Jacob* having made such a vow, neglecteth to performe it in due season. = God therefore commeth to him, and putteth him in mind thereof, that so he might not over long lie drenched in that sea of ungratefull oblivion.

Thus then it is evident that a vow is an absolute promise of a deliberate purpose. Such a promise on such a ground doth as much order and bind the promise-maker, as the command of one in authority doth order and bind him that is under authority.

2 Such promises of sacred duties are to be directed unto God,

1 Sam. I. 11.

= Gen 28. 20.
n — 35. 1.
Sicut homo im-
perando ordinat
quodammodo
quid sibi ab alijs
fieri. ita promit-
tendo ordinat
quid ipse pro alio
facere debeat.
Thom. Sum.
2. 2. q. 88 art. 1.
Sacred vowes
to be directed
onely to God.

God, to whom voves are most properly due. The charge of making voves mentioned in Scripture directeth us to God onely. *° Vow and pay unto the Lord your God. P They shall vow a vow unto the Lord. q When thou vovest a vow to God. To God are all the approved voves in Scripture directed. In this respect are voves intituled Gods voves. Thy voves, saith the Psalmist to God, are upon me.*

° Psal. 76. 11.

P Isa. 19. 21.

q Eccl. 5. 4.

r Psal. 56. 12.

We heard that a vow ariseth from a true intention. Who can discern that, but he who searcheth the heart? To whom doe we owe such absolute homage, as to bind our selves in such a sacred and inviolable band, as a vow is, but onely to God, especially in such divine duties as are proper to a vow.

In regard of this object to whom our voves are to be directed, it is not necessary that they be uttered with words, or manifested by signes. When *Hannah* vowed her solemne vow unto God, it is said, *She spake in her heart, (1 Sam. 1. 13.)* Indeed the earnestnesse of her affection, made her move her lips, and use such outward motions as *Elie* discerned her to be in some passion: but those were no signes of a vow. No creature could certainly have knowne thereby that she vowed a vow. As true and full a resolution, yea, and obtestation and promise too, may proceed from the soule by the very thoughts thereof, and be as well knowne to God, and as strongly bind a man, as by words or signes.

Words and signes are of good use to testifie to man such voves as wee make to God, that thereby wee may bee held somewhat the closer to them: yea and to quicken our owne spirits the more, words are of use. But to the being of a vow they are not necessary. He that defined a *vow*, to be *A testification of a willing promise which ought to be made to God, &c.* came nigh the mark in directing a vow to God, but fell short in restraining a vow to an outward testification, if he meant onely an outward testification.

But to returne to the point, God being the proper object to whom sacred voves are to bee directed, what may bee thought of those voves which Papists (not unlike to the idolatrous

Voves may inwardly be made.

In test quod vovens credidit
Aug. Enar in Psal. 55.

Votum est testificatio quodam promissionis spontanea qua Deo, &c. Magist. Sent l. 4. Di. sine 3^o.
Popish voves to Saints.

a B. Maria Regina appellatio-
nem singulariter
meretur. Bellar.
de ben oper. l.
1. c. 15.

b Voves Deo &
B. Maria & om-
nibus sanctis,
& c. Bellar. de
cult. Sanct. l. 3.
c. 9.

Exhortation
to vow.

Dum vitant
multi vitia, in
contraria cur-
runt. Hor. Sat. 2.
l. 1.

idolatrous Israelites who vowed *vowes* to the *Queene* of hea-
ven, (Jer. 44. 25.) vow to her whom they stile the *Queene*
of heaven, and to other Saints, and that in the same manner as
they vow to God, namely thus, ^b *I vow to God, and to blessed*
Mary, and to all the Saints that I will obey such and such a Pre-
late. Hereof they give this reason, that glorified Saints are
mediators and intercessors by whom we receive good things
from God: Yea they are Gods by participation. Thus they
adde blasphemy to blasphemy: ratifying a blasphemous
posicion by a more blasphemous confirmation.

Concerning the posicion it selfe of making vowes to
Saints,

1 The holy Scriptures give no intimation of any such
matter; but where it maketh any mention of vowes, it di-
recteth them to God: whereof the Papists are not ignorant.
For, they who write of this controversie, bring no shew of
any prooffe out of Gods Word for making sacred vowes to
creatures.

2 All both ancient and later divines, both Protestants
and Papists that treat of vowes, define it to be a promise
whereby he that makes it, binds himselfe in a sacred and so-
lemne manner to God.

3 None denie but that a sacred vow is a religious act, and
a part of divine worship, and in that respect due onely to
God. To make it to any other is plaine and palpable idolatry:
yet ordinarily their vowes use to be made to this Saint and
that Saint.

For our parts, let us so wisely avoid their detestable ex-
cesse in making vowes to whom they ought not, as we fall
not into a carelesse neglect of the duty, by making no vowes
at all. It is a fooles part so farre to fly from one extreme as
to fall into another. As occasion is offered, and as we find
any need, let us among other evidences of that respect
which we owe and beare unto God, give this, of vowing
and voluntarily binding our selves to doe that which we see
meet and behoofull to be done for the honour of his name,
and our well pleasing of him. Especially if wee have just
cause

§. 91. Of paying voves to God.

* §. 89.

*Quia iam vovi-
sti, iam te ob-
stringisti Aug.
Epist. 45 ad
Arment.
Deut. 23. 21.
Eccl. 5. 4, 5.*

*Psal. 23. 25.
—— 66. 13.
—— 6. 12.
—— 51. 8.*

1 Gal. 6. 7.

III. * **V**oves made must be paid. This is true of all manner of lawfull voves: even such as are made to mortall men; much more of such as are made to the living God. Wherein Scripture a charge is given for making a vow, there for the most part a charge also for paying it, is annexed. *Vow and pay* (Psal. 76. 11.) *Pay* that which thou hast vowed, (Eccles. 5. 4.) They shall vow a vow and performe it, (Isa. 29. 21.) Yea there are more strict charges for paying then for making voves. So as, when thou vowest, thou bindest thy selfe, namely to performance. We read not of any penalty threatned for not making voves. But for not paying voves it is said, *The Lord thy God will surely require it of thee: and it would be sinne in thee.* They who vow and pay not, are counted such fooles, as God hath no pleasure in. *It is therefore better that thou shouldest not vow, then that thou shouldest vow and not pay.* Frequent are the professions which the Psalmist maketh of paying his voves, in these and such like protestations, *I will pay my voves. Thy voves are upon me O God, I will render praises unto thee. I will sing praise unto thy name for ever, that I may daily performe my voves.* Among other instances take notice of the solemne vow he made for bringing the Arke of the Lord into a settled place, (Psal. 132. 2, 3, 4, 5.) and withall take notice of his care to performe it (1 Chro. 13. 2, &c. and 15. 1, &c. & 17. 1, &c.) *Annab* having vowed to give her sonne unto the Lord when she had wained him, she brought him and gave him to the Lord, 1 Sam. 1. 11, 24, &c.

1 Sacred voves have immediate respect to God: they are or ought to be made to him, as we shewed in the former §. But 1 *God is not mocked.* His Sovereignty, his Dignity, his Majesty, his Omnipotency, his Integrity, his Jealousie, and other like infinite Excellencies in him, are forceable motives to presse performance of promises to him. The Wise-man, where he is earnest in urging this point, rendreth this reason, *God is in heaven and thou art upon earth, Eccl. 5. 2.*

2 Solemne

2 Solemne vowes consist of many bonds. There is in them, 1 The bond of a good intention, yea and motion of the Holy Ghost. Such intentions and motions must not be suffered to vanish away in vaine. 2 The bond of a single promise, which bindeth the conscience to performance. 3 The bond of an obtestation, and taking God to witnesse. Now a three fold cord is not quickly broken, (Eccles. 4. 1.) Better were it not to vow what thou doest, then not to doe what thou voweest.

1 What matter of humiliation is here ministred unto us for breaking this strong cord, for mocking God by our too much carelesnesse in keeping our vowes, yea and impious profanesse in breaking them? Who hath not cause to bee much humbled in this respect? Some (it may bee) will say, we never made any vowes: and therefore cannot be guilty of breaking vowes. Let such consider that most sacred vow which every of us made in Baptisme. Let them consider the like sacred vowes made and renewed so oft as we have celebrated the Lords Supper. Let them consider the solemne vows that we have made in daies of humiliation and fast. Let them also consider the publike vowes which in the assembly of Saints have weeke after weeke beene made. And as for others which are more conscionable in their duty, let us consider the private vowes which in our daily prayers we make, especially those which upon some hainous sinnes lying heavy upon our conscience, in sickness or any other distresse, in earnest desire of some speciall blessing, we have vowed. Consider these and other vowes whereby we have fast bound our selves to the Lord, and we shall see that the Lord hath cause enough to account vs all *sonnes of Beliall*, refractory children, that wilbe kept under no yoke, no not under those yokes that we have voluntarily put upon our own neckes. We come in this respect too neare to them, who say, *against the Lord and against his Anointed, Let us breake their bonds asunder, and cast away their cords from us.* Thus doe we justly deserve that God should disanull his promise and covenant of mercy and grace with us. Let these things be

Melius fuerat te non vuisse & facere, quam vovete & non facere Amb. lib. ad viing. de vot. c. 2. Humiliation for breach of vowes.

Surrexi, rediitq. Deo quotidianis votis ire opera- mus, &c. Aug. de Ord. l. 1. c. 3.

*אין-הוא
absq. iugo.*

Psal. 2. 2, 3.

1 Ioh. 1. 7.

Direction for
keeping vowes

be laid close to our consciences, that the wounds thereof may humble us, and being penitently humbled, we may earnestly crave mercy and pardon for this sin especially. Sinnes against the third commandment, as blasphemy, perjury, and breach of vowes, pierce deepe into a sensible conscience. But though they make deepe wounds, yet is there sufficient vertue in the blood of Christ to heale them: *The blood of Christ cleanseth from all sinne.* Apply that precious blood to the wounds of thy soule. Seeing that which is past and done, cannot be recalled and undone, it is not meet that the wounds of thy conscience should continually be kept open, till all the life thereof be cleane waisted. Therefore in craving pardon for this sinne, beleeve that it is pardoned: and then be more watchfull over thy selfe, that thou fall not againe and againe into that sin.

2 To redresse for the time to come, what hath beene heretofore amisse, let these following rules be carefully observed.

1 On those vowes whereunto by vertue of thy Christian profession thou art bound, being solemnly made at thy Baptisme, at receiving the Lords Supper, and in publike prayer, oft and seriously meditate, day and night, when thou liest downe, and when thou risest up, when thou tariest at home, and when thou goest abroad, especially when thou undertakest any duty of piety, and art about in prayer to present thy selfe before God; but most of all when thou art present at others Baptisme, and hearest the very vow which thou thy selfe mad'st before God. Frequent meditation on vowes, is an especiall meanes to keep them fresh in memory: a fresh remembrance of them putteth life into the conscience, and maketh it sensible: a quick and sensible conscience is afraid of wounds. Feare of wounds makes carefull in avoiding the things which make wounds: as breach of vowes doth. This therefore must needs bee a good helpe for keeping vowes, and performing them.

2 Oft renew thy vowes, and so bind thy selfe againe and againe thereto. A vow renewed is as new made. Men use

to

to be very tender of their vowes, when they are new made, or while they remaine fresh : as they are of a new sute of apparell, or of their linnen while it is cleane and neate.

This direction of renewing vowes is to be applied to vowes of necessary and bounden duties. But if vowes made be of such circumstances as are not necessary, yet very difficult, and cannot easily be performed, and much trouble and entangle the conscience, then, they being thorow weakenesse broken, the wisest and safest course is earnestly to crave pardon (as we heard before) for that which is past, and to take heed of the like folly, in ensnaring our selves for the time to come. If a thing be preposterously done, rashnesse is rather to be redressed then the promise performed.

3 When thou art tempted to a sinne, bring that sinne to the touchstone of thy vowes, and try whether it be not against them. This triall wilbe a meanes to make thee think of thy vowes, and to be more carefull in keeping them, and in resisting temptations against them. When the *Rechabites* were tempted to drinke wine, they considered that it was against an ancient vow, and thereupon were restrained from doing it. They were not ignorant of the damage of breaking vowes.

Object. If there bee such danger in breaking vowes, it wilbe a mans safest course not to vow at all.

An. This is no good consequence : For, a good thing is not therefore to be wholly omitted, because there is danger in an ill performing of it, or in a carelesse neglect of prosecuting that which is begun. *He that turneth away his care from hearing the law, even his prayer shalbe abomination.* Is it therefore the safest not to pray at all? Fie upon such a consequence. The just consequence to be thereupon inferred is this, Therefore turne thine care to the law and so pray. Such a consequence from such a ground doth the Apostle make : for where hee had said, *Whoever shall eat the bread, and drinke the cup of the Lord unworthily, shalbe guilty of the body and blood of the Lord,* Hee addeth as a just consequence following thereupon, *Let a man examine himselfe, and so let him*

O

eat

*Si praeprè se
Alit fuerit, magis
est corrigenda te-
meritas, quam
persolvenda pro-
missio.* Aug.
Epist. 45. ad
Arment.

Ier. 3. 36. &c.

Danger in
breaking
vowes no suf-
ficient cause to
keepe from
making vowes
Pro. 28. 9.

1 Cor. 11. 27,
28.

eat of that bread, and drinke of that cup. He saith not, let him forbear to come to the Lords Table. In like manner the danger and dammage of breaking vowes ought not to restraine us from making needfull and usefull vowes: but it ought to make us carefull and conscionable in performing them.

Eccl. 5. 2.

Direction for
making vowes.

*Que possunt &
debent voveri
docet. Aug. E-
nar. in Psal. 75.*

4 Concerning voluntary vowes, that thou maist with comfort, confidence, and good conscience performe them; be very warie and well advited in making them. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.* In nothing doth rashnesse sooner cause repentance then in this. Wherefore for an advised making of vowes,

1. Consider what moveth thee to vow: what is the ground and occasion thereof. As an oath must not be taken without a just and weighty cause: so nor a vow made. A vow is a matter of much moment.

2. Take a view of thy condition, whether thou art in place, and hast power to make the vow which thou intendest: and whether thou art not under such authority as may keepe thee from performing it: If thou be in such subjection, how canst thou say, *I will pay my vowes.*

3. Examine the matter which thou art about to vow, and be sure that it be such a thing as thou maist lawfully, and canst comfortably performe. Otherwise thou bringest thy selfe into a laborinth. For, the making of a vow bindeth a man to performance: performance of an evill vow bindeth a man to judgement. Thus he that voweth an evill thing, is as he that holdeth a dog by the eares. He knoweth not whether to turne.

4. Search thy heart, and see how that stands affected: whether there be in thee a single, simple, full, resolved purpose to performe what thou vowest. An invincible resolution is an especiall meanes to make good what is vowed.

5. Make thy vow with confidence on the assistance of Gods Spirit to enable thee to keepe it. suspecting thine own weaknesse. *Peters* purpose was questionlesse sincere: and his

Mat. 26. 33. 35.

his resolution was good. But selfe-confidence was his fault. He presumed too much upon his owne ability: which that he might the better discern, he was left to himselfe. Ye cannot accomplish such matters by your owne strength. Ye will faile if ye presume of your selves. But if ye rest on him to whom you vow, vow in the name of God, and ye shall assuredly performe it.

6 In making thy vow, pray for ability to keepe it. Yea time after time, till it be performed, pray for this grace. So oft as thou makest a solemne prayer betwixt God and thy selfe, let one petition be for keeping thy vow. And if thy vow be of some duty to be in performing all thy life long, all thy life long pray for this in particular.

On these grounds goe on in doing thy uttermost for making good thy vowes; and that as thou desirest to have the covenant of grace in Christ made good to thee. Performe what thou hast vowed: performe it to the full. Of all sacrifices that which was brought for *accomplishment of a vow* must be most perfect. Such defective sacrifices as might be offered for a free-will offering, would not be accepted for a vow.

§. 92. Of speed in paying vowes.

III. * **T**he first opportunity to pay a vow must be taken.

The Law saith, **Thou shalt not slacke to pay it.*

^b *Deferre not to pay it, saith the Wise-man.*

By delay the occasion that moved a man to make a vow may be forgotten. The occasion that set the heart on fire to make it, being forgotten, zeale will soone waxe cold, as water when fire is taken from the vessell in which it is, or iron taken out of the fire. Nor iron, nor water, nor any other thing naturally cold, is more inclinable to coldnesse if the cause of heating be removed, then mans heart is to waxe heavy and dull, when the occasions of quickening them are either removed, or, which is all one, out of mind and memory.

This then questionlesse is an especiall occasion of not performing

Viribus vestris non implebitis: deficietis si de vobis præsumentis. Si autem de illo cui voveritis, voveritis: securi reddetis. Aug loc. citat.

Lev. 22. 21, 23.

* §. 89.

a Deut. 23. 21

^b Eccl. 5. 4.

Instruction in a maine cause of breaking vowes.

Gen. 35. 1.

forming many vowes, that they are not performed in their season: but opportunity is let slip. Had not God himselfe prevented *Iacob*, it is very likely that he would have failed herein. For he let slip his opportunity. We may observe it in all mens affaires, that by procrastination their resolution waxeth more and more slacke. In nothing is this more verified then in matters of piety, matters wherein we have to do with God: and that both by reason of Satans subtilty and sedulity, endeavouring with might and maine to hinder us in all pious courses, and to weaken all the helpes we have therein (among which, vowes are none of the sleightiest) and also by reason of our own backwardnes and dulnes thereunto. Satan by time gaines great advantage: and we by time loose as much, in that our zeale is prone to slacke in the heat of it.

Exhortation
to be speedy in
paying vowes.
*Libenter voveat,
& celeriter red-
dat, & in hoc
quod votum red-
dit meliori sem-
per conatu profi-
ciat.* Aug. de
Fide ad P. Di-
ac. c. 3.

Strike the iron therefore, as it is in the proverbe, *strike it while it is hot*. It is then fit to be wrought upon for any thing. Take the first opportunity, which is the fittest season. If in any thing thou wilt make speed, and manifest forwardnesse, do it in performing thy vowes. Hast thou made a vow whilest thou art at sea? pay it so soone as thou comest to land: if thou canst pay it so soone. Hast thou vowed in sicknesse? let the payment of it, be the first thing thou doest upon thy recovery. So on other like occasions. Hast thou by vow bound thy selfe to read the word and pray every morning? Let this be the first worke thou doest being up. If thou hast any weighty businesse to doe betimes, rise the sooner, that thy vow may bee first done. Let all things give place to it: is, to nothing. A man that is able and willing to pay a debt, accounts no money his owne, till the debt be paid. He will keepe in mind and memory the day of payment, he will watch for it: his money (as we say) burneth in his baggs, till it be paid. Account thy vow a debt. No debt can be more due. No bond more binding. A man of his word had as leave forfeit a bond, as faile of his word. Be thou a man of thy word with God. Pay thy debt: performe thy vow, and that on the day of payment, in due time; even

now,

now, if the now be come, *Deferre not to pay thy vows.* Very pertinent to this purpose, and emphaticall is this phrase of the Psalmist, *Thy vows are upon mee O God.* Though hee made the vows, yet he stiles them Gods vows; because being made to God, they were as a debt due to him, as a bond made by a debtor to a creditor, is not now the debtors, but the creditors. Thus then he accounts his vow as a due debt unto God; Thereupon he adds, *Thy vows are upon me,* whereby he shewes, that as a faithfull debtor, who hath a mind to discharge his bond, oft thinkes of the time of payment; and in that respect his debt lyeth as a burden upon him, neither can he be quiet, till it be paid (As a porter that hath a burden on him, is not at rest till he be freed from it) so this Psalmist had the vow which hee had made to God, as a debt, as a burden, upon him, whereby hee shewes, that his mind and desire was, with the first opportunity to be eased thereof, which could not be, but by performing the same. Such respect let us have to the vows that we make to God, such let our care be in performing of the same, and that with all speed, so as we may truly use these words, *Thy vows are upon me O God.*

Psal 56. 12.

Vows are debts.

§. 93. *Of performing vows openly.*

V. * **V**ows secretly made may be openly performed. This is to be limited according to the nature of the vow. Such things may be vowed, as in the performance of them, it is not meet that ^a *the left hand know what the right hand doth.* The doctrine therefore saith not, *must be,* but *may be openly performed.* So were most (if not all) of the approved vows in Scripture. ^b *I will praise thee in the great congregation* (saith the Psalmist) *and pay my vows before them that feare thee:* and againe, ^c *I will go into thine house with burnt offerings: I will pay thee my vows.* ^d *Hannah* brought her sonne which shee vowed to the Lord, unto the *Tabernacle* at a festivall time when all the people assembled thither. ^e *Jacob* built an altar, a visible and open memoriall

* §. 89.

a Mat 6. 3.

b Psal. 22. 25.

c ——— 66. 13.

d 1 Sam. 1. 24, &c.

e Gen. 35. 7.

^r Num. 31. 2, 3.

of his vow. ^r the *Israelites* gave a name (as a publike prooffe of the performance of their vow) to the place where their vow was performed.

1 Hereby God is more glorified. An open testification of that respect which Saints beare to God, and of that care they have to bind themselves to do service to him, maketh much to his honour.

2 The Church is hereby much edified. Instances of Saints standing to their holy resolutions, and performing their pious purposes, cheere the strong, strengthen the weak: and thus is the Church built up.

3 They that make the vowes, by this open manner of making them good, cannot but bee much more cheered in spirit, when they see their good intentions so much to tend to the advancement of Gods glory, and others good.

Instruction in
the best kind
of vowes.

They who in testimony of their due respect to God, and in way of gratitude are moved to make vowes to the Lord, let them here learne what are the best kind of vowes, and by what vowes they may give most honour to God, and do most good to themselves and others: even such as may be openly performed in publike assemblies. For a Prince, a Noble-man, a Magistrate, or any other of great esteeme, of high place, of good note and name, to vow to joyne himselfe with assemblies that use to worship God together, to vow to maintaine truth and purity of religion in the places where he liveth, is a worthy vow. For Ministers to vow to preach the word where people are gathered together diligently and faithfully, a worthy vow. For such as are taken captives, in danger on the sea, imprisoned, visited with sicknesse, or any other way so distressed, as they are restrained from the publike places of Gods worship, to vow when they are delivered openly, publicly to give thanks to God, a worthy vow. In common judgements, especially of plague, of famine, of sword, such vowes of publike gratitude are to be made, and publicly to bee performed. It is not enough to vow secret duties betwixt God and our selves, nor yet private duties in our families, but by this patterne we have direction

rection and incitation for more open, common, and publike duties; which are more honourable kinds of vows. Yet that herein is a limitation, the next doctrine will shew.

§. 94. *Of performing holy duties in holy assemblies.*

V L * **S**aints are fittest witnesses of sacred duties. That which in this verse is implied under this particle of restraint *HIS*, (*in the presence of all HIS people*) is other where more expressly noted, by a more apparent description, thus, * *I will pay my vows before them that feare him.* None but true Saints do truly feare God.

1 This property of Gods people, that they *feare the Lord*, sheweth that they will make the best use of such sacred, solemne duties performed in their presence. They will glorifie God for this your zeale. They will joyne their spirits with your spirits in this open performance of duty. They will become followers of you, and learne of you to vow and pay unto the Lord, and that openly, publicly.

2 As for others, they are no better then such hogges and dogges, as are not meet to have such precious pearlys, and holy things cast before them: lest they trample them under their feet.

Be wise now ye that are moved to give open and publike testification of your inward and private resolution. Be wise in making choice of your company. You that have escaped sundry dangers on sea and land, that have had victory over enemies, that have beene eased and recovered of any maladies, that have beene preserved from the plague, that have had any other evidence of Gods speciall providence and favour, let not play-houses, let not tavernes, ale-houses, and tobacco-houses, let not assemblies of profane persons, of swearers, of drunkards, of riotous and licentious persons, be the places whither you resort to recount the deliverances which God hath given you. This rather beseemeth such as have vowed vows to *Bacchus*, to *Ceres*, to *Priapus*, to *Venus*,

* § 89.

a Psal. 32. 25.
Confiteor non
tantum coram
te, Domine, &c.
sed etiam in au-
ribus credenti-
um, filiorum ho-
minum, sociorum
gaudij mei, &c
Aug. Confess.
l. 10 c. 4.
Mat. 7 6.

Direction for
persons among
whom vows
are paid.

Psal 84. 1, &c.

Vows, yea and to Devils, then to the great Lord of heaven and earth. Associate your selves with the Saints, with such as feare God, with such as may encourage you in that which you do well, and instruct and direct you in that whereof you are ignorant, and wherein you do amisse. Goe to that place where that God who hath preserved, delivered, or any way blessed you, delighteth to be, where he most manifesteth his presence, where he expecteth that your vow should be paid to him. Let your heart bee set upon that place, while by force you are kept from it, as *Dauids* was. So soone as possibly you can, come to it. You Captaines, Souldiers, Merchants, Mariners, Travellers, or others that come from the sea, or other dangerous places; you women that are safely delivered in childbed, you that have beene sicke and are recovered, you that have beene cut of the stone, or cured of any other malady, you that are loosed out of prison, you that after any restraint have liberty, Let this be the first publike place that you come unto. So soone as you can say, say it in truth, say it and do it, *I will pay my vowes unto the Lord now in the presence of all his people.* Amen.

§. 95. *Of the meaning and method of the fifteenth Verse.*

PSAL. CXVI. XV.

Precious in the sight of the LORD is the death of his Saints.

* § 2.

Psalm 116.

THE * second reason to enforce the equity of the duty before mentioned, *to praise the Lord*, is here expressed: being taken from the high account which God had of his life. This is here *indefinitely* set downe in the third person, without any expresse application thereof to himself: yet so as by the precedent and subsequent matter it may evidently be gathered that he meant himself as well as others. For in the

verses

verses before and after, he useth the first person, and expressly speaketh of himselfe, thus, *I will pay, &c. I am thy servant, &c.* To good purpose is this tender care of God thus indefinitely set downe, as,

1 To shew that his case was no other then the case of others. Others, and those Saints too, might be brought even to death, as well as he.

2 To declare the impartiall respect of God to all: to others as well as to him: to him as well as to others.

3 To intimate the ground of that care God had of him, even because he was a Saint: and yet not himselfe to give that title to himselfe, least hee might seeme to doe it on vaine-glory.

Thus we see how this change of person from the first, (vers. 14.) to the third (vers. 15) from the third (vers. 15.) to the first (vers. 16.) as it hath an elegancy in it, so also an especiall emphasis.

The persons among whom implicitly he reckons himselfe, stiled *Saints*, are in the originall set out by a word that importeth an especiall respect of God towards them. ^c The root whence that word issueth signifieth *mercy*. Whereupon the Hebrewes have given such ^d a name to a storke, which kind among foules is the most mercifull: and that not only the old to their young ones, as most are, but also the young ones to the old, which they use to feed and carie, when thorough age they are not able to helpe themselves. This title is attributed to men in a double respect. 1 *Passively*, in regard of Gods mind and affection to them. 2 *Actively*, in regard of their minde and affection to others. Gods mercy and kindnesse is great towards them: and their mercy and kindnesse is great towards their brethren. They are therefore by a kind of excellency, and property stiled ^e *men of mercy*. In regard of this double acceptation of the word, some translate it, ^f *mercifull, tender, or courteous*. Others with a periphrase, with many words, because they have not one fit word to expresse the full sense, thus, *Those whom God soloweth with bounty*, or to whom God extendeth his bounty.

This

דָּוִד ב

דָּוִד ב

consecrav.

benefecit.

דָּוִד ד

Ciconia. Avis be-

nefica, & grata.

Quantum tem-

poris Ciconia sui

suisibus educan-

dis elargiuntur,

santum & ipsa a

pullis suis invi-

cem aluntur. So-

linus.

Petronius appel-

lat Ciconiam pi-

etatis cultri-

cem.

^e Isa. 57. 1.

דָּוִד ה

homines be-

nignitatis.

^f Psal. 118. 25.

Cum benigno

benignum te

exhibes.

^g Quos ipse be-

nignitate prose-

quitur. Tremel

& Lun.

This latter I take to be the most proper to this place: for the word being passively taken for such as are made partakers of Gods kindnesse, it sheweth the reason of that high account wherein God hath them, even his owne grace and favour. We have a word in English that in this passive signification fitly answereth the Hebrew, which is this, *favourite*.

By death, he meaneth their soule, or life, which is subject to death. For, in another place he saith, ^h *Precious shall be their blood in his sight*. What here he calleth *death*, there he calleth *blood*. And in Scripture phrase ⁱ *blood* is said to be the life of living creatures. Very fitly is this privative, *death*, mentioned in setting forth Gods care over their life, because by their death it is manifested, partly by preserving them from death, and partly by providing for them in death. A Trope not much unlike to this is used, where God saith, *I will be mercifull to their unrighteousnesse*: that is, to them in freeing them from their unrighteousnesse.

The word translated, ^{*} *precious*, is in Scripture attributed to things

^k *Rare*, or scarce (*The Word of God was precious*.)

Sweet (*A good name is better then precious ointment*.) The preciousnesse of an ointment is in the savour of it, *Ecc. 7. 1*.

Pure or *holy* (*Take forth the precious from the vile*) *Jerem. 15. 19*.

Honourable (*Kings daughters among thine honourable*, word for word, *precious women*) *Psal. 45. 9*.

^{*} *Deare* or *beloved* (*Ephraim my deare*, word for word, *precious sonne*.)

Much set by, or of great account (*His name was much set by*, word for word, *precious*.) *1 Sam. 18. 30*.

Of great value or *worth* (Such were the stones which the *Queene of Sheba* brought to *Salomon*, *Precious stones*) *1 King. 10. 10*.

The soules of Saints are every way precious to God: especially in the three latter respects, as they are *deare*, *much set by*, *of great worth*, being redeemed by the precious blood of Christ. For, hee deales with them as men doe with things

deare,

^h Psal. 72. 14.

ⁱ Gen. 9. 4.

Lev. 17. 14.

Heb. 8. 12.

^{7p} *

^k 1 Sam. 3. 8.

Hebr. ^{7p}

Targum ⁷³
occulum.

^{*} Jer. 31. 20.

LXX. ^a ⁷³ ⁷³ ⁷³

deare, much set by, of great value.

Men use to keepe precious jewels safe. They make more esteeme of them then of all other things. They will not be prodigall of them. They will see good cause why they should part with them, or else they will not part with them. This is Gods mind towards the soules of his favourites. *Saul* acknowledgeth that *his soule was precious in Davids eyes*, because he did not take it away when he had opportunity. Surely then their soules must needs be precious to God, who doth not only not take them away when he may, but also preserve them, when they are in great hazard of death. On the contrary, when *S. Paul* esteemed not his life, in comparison of the Gospell, but was rather prodigall thereof, he saith, *I count not my life precious (or deare) to my selfe.*

1 Sam. 26. 21.

This phrase *in the sight* (word for word **in the eyes*) of the Lord, is used by way of resemblance, to shew that God taketh notice of our life and death: and is watchfull over the same, as men take notice of the things which are before them, and by fixing their eyes on things doe manifest a watchfulnesse: or otherwise it may indefinitely be used, as a note of application onely; and so, *in the sight of the Lord*, imports no more but *to the Lord*: as if it had been thus said, *Precious to the LORD is the death of his favourites.*

Act. 20. 24.
1372

In this verse is set out, Gods esteeme of men.

SAMUEL.

More particularly here is noted

- I What these men be. *His favourites.*
- 2 Wherein that esteeme consisteth. *Their death is precious in his sight.*

These two parts give evidence of these two points.

- I. *God hath favourites.*
- II. *God is tender of his favourites death.*

§. 96. Of Gods favourites.

I. **G**OD hath favourites. Without all question they were his favourites that had these testimonies following. ^a The Lord had respect to Abel and to his offering. ^b Enoch was translated that he should not see death, for before his translation he had this testimony that he pleased God. ^c Noah found grace in the eyes of the Lord. ^d Abraham was called the friend of God. ^e The Lord spake to Moses face to face, as a man speaketh to his friend. ^f The Lord said to Joshua, I will be with thee; I will not fail thee nor forsake thee. ^g And to David, I have found David a man after mine owne heart. ^h Salomon was called ⁱ Iodidiah because of the Lord: the Lord loved him. ^j Daniel a man greatly beloved. ^k Zerubbabel as a signet. ^l Iohn, the disciple whom Iesus loved. ^m The rest of the Disciples he called friends. And ⁿ Paul a chosen vessel. Yea to the whole communion of Saints these titles are given, ^o A peculiar treasure above all people: ^p A chosen generation, ^q a royall Priesthood, ^r an holy nation: ^s the apple of Gods eye: ^t dearly, or onely beloved children: ^u first borne: ^v heires of God, joynt-heires with Christ: ^w Begotten againe to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven. If they that are made partakers of such prerogatives, be not compassed about, and followed with mercies, if they be not favourites, and that in regard of the favour of the great Lord and King of heaven and earth, surely there can be no favourites at all.

These, and other like to these being ^a chosen in Christ, are ^b given of the Father to him and by him are ^c redeemed, ^d reconciled, ^e sanctified, ^f cleansed, ^g made holy and without blemish, ^h and made accepted. The beloved one of God hath taken these for ⁱ his wife, and made them ^j members of his body: by vertue of which mysticall and reall union, ^k God loveth them with that love he beareth unto Christ, and so maketh them his favourites. The very word of this text, ^l is primarily attributed to Christ: and in and thorow him to others.

Good

a Gen 4.4.
b Heb. 11.5.
c Gen. 6.8.
d Iam. 2. 23.
e Exo. 33. 11.
f Ios. 1. 5.
g Act. 13. 22.
h 2 Sam. 12. 25.
i יְהוָה
j dilectum Deo.
k Compositur
l ex: i & תר
m nomine Dei.
n Dan. 10. 11.
o Hag 2. 23.
p Ioh. 21. 7.
q Ioh 15. 15.
r Acts 9. 15.
s Exo. 19. 5.
t 1 Pet. 2. 9.
u Zac 2. 8.
v Eph 1. 1.
w יְהוָה יִשְׂרָאֵל
x Heb. 12. 23.
y Rom 8. 17.
z 1 Pet. 1. 4.

a Eph. 1. 4.
b Ioh. 6. 39.
c Eph. 1. 7.
d ——— 2. 16.
e ——— 5. 26, 27.
f ——— 1. 6.
g 2 Col. 11. 2.
h Rev. 21. 9.
i Eph 5. 30.
j Ioh. 17. 23.
k Psal. 16. 10.
l Acts 2. 27. &c.
——— 13. 35.

Good and great ground of comfort have Saints by reason of this prerogative, that they are the favourites of the great King. What needfull thing doe they want that they may not confidently expect from this their Liege? What hurtfull thing need they feare? Is not the King who favours them able to supply all their necessities? Is he not able to protect them from all enmities? If he be, what doubt can be made of the one, or of the other? Consider what mortall Monarchs do for their favourites. ¹ They invent, they consult how to doe them honour. Though it oft fall out that they have unworthy favourites, instance *HAMAN*, yet a King can deny his favourite nothing. Let a favourite aske Honours, Mannours, Offices, Immunities, for himselfe, or for his friends, he soone obtaineth what he asketh. ² *In the light of the kings countenance is life: and his favour is as a cloud of the latter raine: and as the dew upon the grasse.* He is therefore counted an happy man that may come to be a Kings favourite. Such an one scorneth the envy, the disdain, the backbiting, and all that the vulgar can doe against him. As for all his enemies, he puffeth at them. If it be thought an happinesse to be a mortall Kings favourite, what is it then to be a favourite of the King of Kings? Kings on earth are not alwayes able to do what they will. Their favourites may desire, and they may be willing to grant, more then they can. They have not alwayes understanding to know what is best for their favourites. Their favourites may beg, and they give that which is pernicious. They doe not alwayes retaine the same mind. Their favour may be cleane alienated from their old favourites, and cast upon new. They do not alwayes live. They may die before their favourites, and their favourites then be the worse dealt withall even for that favour sake which by the deceased King was shewed unto them. Most of these may be exemplified in *Ahasuerus* and his favourite *Haman*. But the Lord our God is subject to none of these. He is able to doe what he will: and what his favourites can justly aske. He knoweth what is good, what not good to be granted to his favourites.

Instruction in
the preroga-
tive of Saints.

¹ Est. 6. 3, &c.

² Pro 16. 15.

1 ——— 19. 12.

Psal. 16. 5, 6.

Si vis verum
agnoscere, Deus
est dilectus tue,
requies tua, sani-
tas tua, gaudium
tuum, felicitas
tua, refrigerium
tuum, amonitas
tua, & quicquid
salute possit desi-
derare anima tu-
a, totum tibi De-
us erit. Aug. ad
Frat in Erem.
Ser 55.
Information
in favours
conferred on
Gods favou-
rites.

In all the pla-
ces following
the world
used in this
text is expres-
sed: though
translators do
diversly turne
it.

Direction to
favourites

^m Col. 1. 10.

ⁿ Eph. 4. 1.

favourites. He is alwaies of the same mind. His favor is stable, and perpetuall. He ever liveth. It never did, it never shall, it cannot repent any, to have beene this Kings favourite. As Christ himselfe that high, and chiefe favourite said, so may every one that is in him accepted for a favourite, say, *The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places: yea I have a goodly heritage.* If thou wilt acknowledge the truth, God is thy delight, thy rest, thy health, thy joy, thy happinesse, thy refreshing, thy glory, and whatsoever thy soule may piously desire, God wilbe all that to thee.

Boldly and safely may we also on this ground encourage our selves against all the envy, malice, ill language, and evill intreating of the men of this world. What if the world account us for *saken, desolate*, so long as God saith to us, *Hephzibah, my delight in them, Isa. 62. 4.*

That we may the more soundly and safely comfort and encourage our selves in this great prerogative of being Gods favourites, let us distinctly note what evidences of Gods favour towards his favourites the Holy Ghost doth expressly set downe, and that in one booke, the booke of Psalmes.

1 *The Lord sets apart him that is a favourite to himselfe, Psal. 4. 3.*

2 *Every favourite shall pray unto God in a time when he may be found, Psal. 32. 6.*

3 *Gods praise is in the congregation of favourites, Psal. 149. 1. They are incited to sing to the Lord: and to blesse him, Psal. 30. 4. & 145. 10.*

4 *The Lord will speake peace to his favourites, Psal. 85. 8.*

5 *He preserveth the soules of his favourites, Psal. 97. 10.*

6 *He exalteth the praise of his favourites, Psal. 148. 14.*

7 *Favourites shall shout aloud for joy, Psal. 132. 16.*

8 *This honour have all his favourites, Psal. 149. 9.*

That we be not puffed up with this prerogative, but rather provoked to ^m walke worthy of the Lord, ⁿ worthy of the vocation wherewith we are called, our care must be

- 1 To understand his will, Eph. 4. 17.
- 2 To love him with all our soule, Deut. 6. 5. Psal. 31. 23.
- 3 To cleave to him, Ios. 23. 8.
- 4 To give thanks to him, Psal. 30. 4.
- 5 To do that which is well pleasing in his sight, Heb. 13. 21.
- 6 To be followers of his ancient favourites, Heb. 6. 12.

God hath beene pleased to chooſe us in their roome, they being translated, hee beares ſuch a mind to us, as he did to them. Is it not then moſt juſt and equall that the ſame mind ſhould be in us, that was in them towards God, that the faith of *Abel*, converſation of *Enoch*, uprightneſſe of *Noah*, obedience of *Abraham*, meekneſſe of *Moses*, courage of *Iſhnaab*, devotion of *David*, repentance of *Salomon*, conſtancy of *Daniel*, love of *Iohn*, ſuch readineſſe to follow Chriſt as was in the Diſciples, and other like properties in other favourites of God, may be in us, that ſo it may never repent the Lord that he hath caſt his favor upon us, and made us his favourites. God ſtill remains the ſame: the ſame in his eſſence, the ſame in his mind & affection to ſuch as are ſo minded and affected towards him as his ancient favourites were. Wherefore though *Abel*, *Enoch*, *Noah*, *Abraham*, and other favourites be dead and gone, yet let their ſpirit appeare to live in us: that, while we live, God may not want favourites on earth: but that we for the preſent may ſhew that we have ſet before us the life of our predecessors, as we become examples and patternes to our ſucceſſors.

§. 97. Of Gods account of Saints death.

II. * **G**OD is tender of his favourites death. Their ^abloud he accounts precious. If he have ^ba bottle for their teares, what hath he for their bloud? Chriſt doth forcibly inferre his Fathers care of the life and death of his favourites, by arguments from the leſſe: as firſt from one of the meanest of creatures, thus, ^cOne ſparrow ſhall not fall on the ground without your father: Then from the meanest accident that is inherent in man, his haire (which are no

essentiall

*St voluntatem
Dei noſſe quiſ-
quam deſideret:
ſiat amicus Dei
Non autem quiſ
quam efficitur
amicus Dei, niſi
purgatiſſimus
moribus. Aug.
cont, Manich.
l. 3.*

* § 95.

a 1 ſal. 72. 14.

b — 36. 8.

c Mat. 10. 39,

30. 31.

Ant. Vlms de
duplici usu hu-
mana barba.

* Of long life,
how farre pro-
mised, See Do-
mesticall Duties;
on Eph. 6. 3.
Treat. 1 § 104
&c.

God so orders
death of his as
it is most rea-
sonable,

essentiall parts, but excrements of his body) thus, *The very haire of your head are all numbred.* Thence he maketh this inference to his favourites, *Fear ye not therefore.*

Gods high account of his favourites life, and tenderneſſe over their death is many waies manifested.

1 By promise of * long life, *Psal. 91. 16.*

2 By preserving them in extraordinary need: whereof we have a particular instance in *Elijah* (1 Kings 17.) and a more generall promise, *Psal. 34. 10.*

3 By keeping them from such things as may endanger their life. Thus the Lord hid *Jeremiah*, and *Baruch*, (*Ier. 36. 26.*) and sent his sonne into Egypt, (*Mat. 2. 13.*)

4 By pulling them out of the very snares of death, wherewith they were even caught. This the Psalmist oft acknowledgeth (as verſ. 3, 8, 16. *Psal. 18. 4, 5. & 124. 7.*) Thus *Jeremiah* (*Ier. 38. 6, &c.*) *Hezekiah*, (*Iſa. 38. 4, 5.*) The *Iſraelites*, (*Exo. 14. 9, &c.*) and many others have beene delivered.

5 By not suffering them to periſh before they come to their maturity and ripeneſſe. This is ſet out in the parable of the ſeed that grew till the harveſt. Then, *when the fruit is ripe*, and not before, the Lord putteth in the ſickle, (*Marke 4. 26, &c.*)

Object. Many die young. Many are taken away ſuddenly, yea by unjuſt and violent meanes, before their time.

Anſw. The Lord knoweth what meaſure of grace is fitteſt for every one: anſwerably he hath determined it: and ſo ordereth their eſtate as they come to it. One may be perfect in one meaſure, another in another, as the ſeverall fingers or toes, and other members of the body: and as ſeverall pots or other meaſures: a pint may be full with halfe that quantity which filleth a quart. The Saint therefore that dieth young, hath attained to that meaſure which is appointed to him. And as for ſuch violent or ſudden meanes which to men may ſeeme to take away Saints before their time, that untimelieneſſe and immaturity is onely in mans apprehenſion. In Gods diſpoſition their time was come, and they come to their ripeneſſe.

6 By revenging their death when they are unjustly taken away. *God is knowne by revenging the blood of his servants which is shed.* The revenge that followed the blood of *Naboth* (1 King. 21. 19, &c.) and the blood of *Zechariah*, (2 Chro. 24. 21, &c.) is memorable,

7 By sending his *Angels* to encampe round about them, (Psal. 34. 7.) to keepe them in all their wayes, and to beare them up in their hands, least they dash their foot against a stone, (Psal. 91. 11. 12.) and to watch their soules when they depart from their bodies, to carie them into *Abrahams bosome*, Luk. 16. 22.

That which before was noted of Gods respect to the persons themselves, whom he so compasseth with his favour, as he maketh them his favourites, sheweth the true and proper cause of this account wherein he hath their life, and of the care he taketh of their death. He that much esteemeth such and such persons, cannot but much esteeme their life and death.

Great courage against death, and much comfort in death doth this worke.

1 What need they before hand bee afraid of death, who have the Lord to take such care about it, as hee doth? We may safely without presuming, we ought securely without wavering, to rest upon this, that our blood being precious in Gods eyes, either it shall not be spilt, or it is reasonable, and shalbe profitable to us to be spilt. On this ground *The righteous are bold as a lion* (Pro. 28. 1.) *Neither do they feare what man can do unto them* (Heb. 13. 6.) Martyrs were without question well instructed herein, and much supported hereby. When feare of death hindreth from any duty, or draweth to any evill, then call to mind this saying, *Precious in the sight of the Lord is the death of his favourites.* For who would not valiantly without fainting take such a death as is precious in Gods sight?

If death may not affright us from good nor enforce us to evill, shall reproch, shall restraint of liberty, shall losse of profits or preferments, shall any thing lesse then death be more

P

forcible

Psal. 79. 10.

Encourage-
ment against
death.

*Quis non preti-
osam in conspectu
Dei & fortiter
& constanter
mortem excipi-
at.* Cyp. Epist.
1. 3. Ep. 25.

forcible then death? Assuredly their name, estate, liberty and every thing els is precious to him, to whom their life and death is precious.

Comfort in death.

ἡ ἀποθνήσκουσα ὁ βα-
ρύτερος ὁ πᾶσι
Arist. Ethic.
lib. 3. cap. 6.

2 Admirable is the comfort which on the fore-named ground Gods favourites have or may have in their death. Naturall men account death the most terrible thing that can befall a man, because they conceive it to be the period of a mans happinesse. But they whose death is precious in Gods sight, cannot conceive it to be so terrible, much lesse such a period. For then would God keepe them from death. In that their death is precious, *Blessed are they that die in the Lord, (Rev. 14. 13.)* When they die, there is good cause they should die. The wise God will not let go a precious thing without cause. Yea he will not let it go without advantage. Their death is advantageable to God, to themselves, to others.

Occasio non est
danda Genti-
bus, ut nos merito
reprehendant,
quod quos vivere
apud Deum di-
cimus, ut extin-
ctos ac perditos
lugeamus. Sec.
Cypr. Ser. 4. de
Mortal.
Incitation to
be a favourite.

This may surviving friends apply to the death of such as are taken away, be they Magistrates, Ministers, Husband, Wife, Parent, Child, Neighbour, Kinsman, or any other, especially if they have left any evidence of Gods favour towards them. Such are but gone before us, not cleane gone away from us. Missed they may be: they may not be lamented as lost. Occasion is not to be given to Pagans of just reproof in that we lament those as perished & lost, whom we avouch to live with God, & so by y expression of our inward affection disannull that faith which by word we professe.

Preciosior est u-
nus Sancti ani-
ma, quam infi-
nite multitudi-
nes peccatorum.
Hier. Com. in
Psal. 143.

3 This high account which God maketh of his favourites death, is a forceable motive to stir us up to give all diligence to be of the number of these favourites, that so our teares may be kept in Gods bottle, our complaints in his bosome, our cries in his eares, our bodies within the guard, even in the hands of his angels, our soules bound in the bundle of life, our life and death in the treasure of his jewels, as a precious thing. For, *Precious in the sight of the Lord is the death of his favourites.* Yea the soule of one Saint is more precious to him, then infinite multitudes of sinners. Let us covet therefore, and with our utmost power endeavour to be of
this

this blessed Society of Saints, and not consorts of sinners.

§. 98. *Of the exposition and resolution of part of the sixteenth Verse.*

PSAL. CXVI. XVI.

O LORD, truly I am thy servant, I am thy servant, and the sonne of thine hand-maid.

THe * third reason whereby the Prophet was the rather induced to render soleimne praise to God, is here laid downe. And it is taken from the constant favour of God towards him. God of old had taken him even from his mothers wombe to be his servant, and still continued that grace to him. Therefore he would praise him. The argument may be brought to this brieffe forme.

^a Gods ancient servants must praise him.

^b But I am Gods ancient servant.

^c Therefore I must praise him.

I deny not, but that this acknowledgement of Gods ancient kindnesse to himselfe in particular may be referred to the argument indefinitely set down in the former verse, and here added as an application thereof. For, having indefinitely noted how the death of Gods favourites was precious in his sight: here he giveth instance thereof in himselfe, and saith, I am Gods servant: and my death was precious to him: *for be loosed my bands.* This reference is not impertinent. But I take this for another distinct argument, rather then for an application, or confirmation of the former.

There is in the originall a ^e word premised which is diversly expounded, because in Scripture it is diversly used, namely as ^a note of attention, or obsecration, or demonstration, or asseveration: and translated, *Behold, Truly, I beseech thee.* But in all the acceptions thereof it hath an emphasis: and here questionlesse it is used for emphasis sake, as every of the other clauses are. For first, here is an apostrophe to God, *O Lord.* ² A note of asseveration, *truly.* ³ An

P 2

ingemination

* See §. 2.

a *substantivum*

b *substantivum*

c *substantivum*

*est particula
incitantis: affe-
ctum significat
& impetum.
Est semper in
initio sententi-
æ. Per Aphæ-
resin quæ
semper postpo-
nitur.*

Of severall
kinds of ser-
vants, See Do-
mestick Duties,
on Eph. 6. 5.
Treat. 1. §. 124.

^r Phil. 2. 7.
^s Ioh. 13. 4. &c
^h 1 Cor. 9. 19.

*Repetitio confir-
matio est: ut il-
lud, Abraham,
Abraham: &
alibi, Ego sum,
Ego sum qui de-
leo iniquitates
tuas. Amb. de
Bono Mort.
cap. 12.*

* See §. 107.

ingemination of the relation betwixt God and him, *I am thy servant, I am thy servant.* 4 A calling to remembrance of his native condition, *the sonne of thine hand-maid.*

The former title whereby he sets out him selfe (*servant*) doth signifie both a condition, and a disposition. A *servant in condition* is he, that is under the authority and command of a master. A *servant in disposition* is he, that is willing to do any thing for the good of another. Thus Christ, though in condition he never were under the authority of any master on earth, yet is said to take on him *the forme of a servant*: and he did offices of a servant to his servants, his Disciples. Saint Paul, ^h where in regard of condition he professeth himselfe to be *free from all men*, acknowledgeth himselfe in disposition to be *servant to all men*. The prophet here intendeth both these: that as he is Gods servant in condition, so he is also in disposition.

The doubling of this phrase thus, *I am thy servant, I am thy servant*, is not a superfluous tautologie, or an idle repetition of the same thing. For, in sacred Scripture there is not a title in vaine.

* Repetitions commonly have respect to the point repeated, or to the persons that do repeate it, and to whom it is repeated.

In regard of the *point* it selfe, a repeating of it implieth

- 1 The infallible truth of it, *Gen. 41. 32.*
- 2 The excellent matter of it, *Psal. 24. 7, 8, 9, 10.*
- 3 The profitable use of it, *Psal. 136. 1, 2, &c.*
- 4 The absolute necessity of it, *Ioh. 3. 3, 5. Luke 13. 3, 5.*

In regard of the *person* that repeateth the point, it importeth,

1 His assured perswasion, or rather knowledge of the truth and worth of the point. To shew that that which he uttered, fell not suddenly or rashly out of his mouth, but that advisedly upon good and sure ground he uttered it, even so as he dares stand to it, he repeates it againe, *Gal. 1. 8, 9.*

2 His desire that they that heare it or read it should give the more earnest heed to it, and not let it slip, *Heb. 2. 1.*

In

In regard of the *person* to whom a point is repeated, it argueth

1 Their *need*. Some thorow ignorance and dulnesse to conceive : others thorow carelesnesse and negligence in attending : others thorow weakenesse and slipperinesse of memory : some one way, some another way have need to have that which is delivered to them pressed and inculcated, *I sa. 28. 10.*

2 Their *good*. By repeating one and the same thing, memory is helped : affection is wrought upon : and matters of moment are better minded, *Phil. 3. 1.*

The other title, *Sonne of thine hand-maid*, sheweth the kind of condition, and the *continuance* thereof. For the *kind*, it hath reference to the Law, which determined that children borne of a servant should be *the masters*, even his servants by vertue of their birth. Hereby the Prophet acknowledgeth that his mother was Gods servant, and that he himselfe was borne in Gods house, in his Church, and there trained up all his daies, even from his birth, which noteth the continuance of his condition.

In this text is, A declaration of the relation which was betwixt God and the Prophet, wherein is set out

1 The *Matter*, wherein that relation consisted. *I am thy servant.*

2 The *Manner*, whereby it is expressed. Hereof are foure branches.

1 An apostrophe. *O Lord.*

2 An asseveration. *Truly.*

3 An ingemination. *I am thy servant, I am thy servant.*

4 An intimation of the kind and cause thereof, *The sonne of thine handmaid.*

The relation it selfe which is here plainly expressed, demonstrateth that

1. *Saints are Gods servants.*

The Apostrophe which is expressly directed to God, implieth an holy familiarity with God, whereof before on the 4 verse §. 22. and on the 8 verse §. 50.

Exo. 21. 4.
discipulus
verna.
Et emptus est, &
vernaculus est.
Aug. Enar. in
Psal. hunc.

Summe.

The *Affeveration* is a note of confidence. So as,

I I. *Saints may confidently professe that relation which God is pleased shall passe betwixt him and them.*

The *Ingemination* importeth an earnestnesse in that which he professeth, and giveth instance that

I I I. *Confidence in the interest which Saints have in God maketh them earnest in pressing it.*

The continuance of the mutuall relation betwixt God and him, even from his birth is added as a prop to his faith. Therefore

I I I I. *Faith is much strengthened by constant evidences of Gods favour.*

The expresse mention of his mother, which is for honour sake, sheweth that,

V. *It is an honour to children to descend from pious parents.*

§. 99. Of Saints being Gods servants.

^a Exo. 32. 13.

^b Num. 12. 7.

^c Job 1. 8.

^d Jer. 7. 25.

^e Rom 1. 1.

^f 2 Pet. 1. 1.

^g Iud. 1.

^h Isa. 43. 1.

ⁱ Psal. 119. 91.

^k Jer. 25. 9.

^l Mal. 1. 6.

^m Isa. 43. 19.

I. **S***aints are Gods servants.* As this Prophet here so stiled himselfe, so are ^athe three great Patriarchs, *Abraham, Isaac, and Israel*: so also ^b*Moses*, ^c*Iob*, ^dall the true Prophets, the *Apostles*, as ^e*Paul*, ^f*Peter*, & *Inde*, yea and ^h*Christ* himselfe, stiled.

Sundry are the respects wherein Saints may truly and properly be termed Gods servants.

1 As ⁱall creatures are: being made, sustained, ordered and governed by the Lord.

2 As ^kmany naturall men; being deputed by the Lord to speciall functions and services.

3 As ^lmany in the Church, making profession of God to be their Lord.

4 As true, faithfull professors, who doe indeed take God for their Lord. In the three former respects, (as Gods creatures, as deputed to select functions by God, as professors of the name of God) others are *servants of God* as well as Saints: but the fourth respect, which is the most honourable,

ble, profitable, and comfortable respect is proper and peculiar to Saints: and that two waies,

1 By reason of Gods affection to them.

2 By reason of their disposition to God.

1 God accounts them members of his house, and answerably affects them as of his household. In regard of such an affection he thus saith of *Moses*. " *My servant Moses is faithful in all my house*. Yea as united unto Christ, and in him adopted and accepted, he saith to Saints, as " to *Christ*, *Behold my servants, whom I uphold, mine elect, in whom my soule delighteth*.

" Num. 12. 7.

" Isa. 42. 1.

2 They are affected to the Lord as dutifull, faithfull, gratefull servants. An heathen Monarch observed thus much, and thereupon saith, " *O Daniel, servant of the living God, whom thou servest continually*.

" Dan. 6. 10.

This relation thus taken affordeth matter of *gratulation* and *direction* to such as can truly and justly apply it to themselves.

Gratulation, by reason of the dignity of it.

Direction, by reason of the duties that are thereupon expected.

1 It is here as a *dignity* expressed, and made the ground of gratulation. And that not without cause. For though this title, *servant*, be in it selfe a meane title, yet in relation to God it is an high, an honourable title. The greatest noble-man in a kingdome thinks himselfe honoured with this title, *The Kings servant*. But what are mortall Monarchs to the immortall and incomprehensible King of kings? Not onely *Patriarchs*, *Kings*, *Prophets*, and *Apostles*, but *Christ* the Sonne of God, thought himselfe dignified with this title *servant*, in relation to God. It is therefore a noble service whereof *David* here saith to God, *I am thy servant*, &c. and blessed *Mary* to the angell, *Behold the handmaid of the Lord*. *Moses* also and other Saints were such servants. Neither is it any marvell that holy men were dignified with this title, whereas the Father thus speaketh to his Sonne, *It is a great thing for thee to be called my servant*. Such is the Maiesty,

Gratulation for this dignity to bee Gods servants.

Nobilis servitus de qua & David ad Deum loquitur, Ego servus tuus, &c. & beata Maria ad Angelum, Ecce ancilla Domini. Hanc servitutem habuit & Moses, &c. Nec mirum quoniam sanctos homines tamen Dei servos nobiliter appellari, cum per Esayam Pater loquatur ad Filium, Magnum tibi est vocari te puerum meum. Hier. Com. in Tit. 1.

Omnipotency, Immutability, Perpetuity, Integrity, Clemency, Mercy, Bounty, and Excellency every way of this Lord, as it nor will nor can repent any one to have any relation to him, or dependance upon him: which the royall Prophet well understood, when he said to this Lord, *A day in thy courts is better then a thousand. I had rather be a doore-keeper in the house of my God, then to dwell in the tents of wickednesse,* Psal. 84. 10.

Particular prerogatives of Gods servants.

The particular dignities and prerogatives of the Lords servants, are such as these.

1 They are all free, 1 Cor. 7. 22.

2 All the services which the Lord enjoyeth are faire services, Psal. 19. 7, &c. 1 Job. 5. 3.

3 The Lord gives ability to doe the worke which he expects and exacts of us, Ioh. 1. 29. Phil. 2. 13.

4 He accepteth and approveth what he enableth his servants to doe, Mat. 25. 21. Job 1. 8, 9.

5 He bountifully rewardeth every good thing. His wages are good and great, Mat. 10. 41. & 19. 29. & 25. 21.

6 Gods servants get favours even for others also, Job 41. 8.

7 They are sure of safe protection from all hurtfull things, and of sufficient provision of all needfull good things, Isa. 65. 13, 14.

8 The Lord taketh care of his servants seed, Psal. 69. 36.

Direction to duties of servants.

2 This relation directeth us unto such duties as here follow.

1 To honour our Lord, Mal. 1. 6.

2 To obey him, Mat. 8. 9. Col. 3. 22.

3 To feare him with an holy trembling, Eph. 6. 5.

4 To be faithfull to him, Num. 12. 7.

5 To do all that we do on duty, Luk. 17. 10.

6 To be no men-pleasers, Gal. 1. 10.

7 To serve him onely: not to serve Mammon or any other master, save the Lord, Mat. 6. 24.

§. 100. *Of Saints confidence in Gods mind to them
and theirs to God.*

II. * *Saints may confidently professe that relation which
God is pleased shall passe betwixt him and them.*

* §. 98.

This confidence is manifested sometimes in the acknowledgement of that part of the relation which is on mans part: and other times that which is on Gods part. In this text, that on mans part is professed, *truly I am thy servant.* So where he saith, ** We are the people of his pasture, and the sheepe of his hands,* People and sheepe are notes of relation on mans part. So are *clay, and worke of Gods hands,* where the Prophet saith, *^b We are the clay, and the worke of thy hands.* On Gods part, he saith, *O Lord, thou art our father, and thou our potter.* To like purpose are other like notes of relation on Gods part, with confidence professed, thus, *^c Thou art my father, my God, and the rocke of my salvation. ^d Thou art my King, O God. ^e Thou, O Lord, art my glory.* In these, and other like places, though the note of asseveration, ** truly,* is not expressed, yet the manner of expressing the notes of relation on the one, and the other part, import much confidence.

a Psal. 95. 7.

b Isa. 64. 8.

c Psal. 89. 36.

d — 44. 4.

e — 3. 3.

NON *

These and such other relations betwixt God and man, give assurance of Gods gracious acceptation and favour. If God meant not to deale with us, as a Father with children, as an Husband with his wife, as a King with Subjects, as a Master with servants, as a Shepherd with sheepe, as a Potter with pots (for all these, and other like notes of relation betwixt God and us, are expressed in Scripture) would God have suffered such relations to be betwixt him and us? They are not complementall, and meere titular phrases, but expressions of true, reall unions and communions.

Take notice here, of the ground of true, holy boldnesse and confidence. Wisely and diligently observe how God offers himselfe unto thee, what bond of relation hee suffereth to passe betwixt him and thee. As Saints in former times have done,

Instruction in
a ground of
confidence.

Respicis populum tuum, qui quondam tuus est appellatus populus. Hier. Comment. l. 17 in Isa. 63. How Gods mind to us may bee knowne.

done, do thou in thy time. Plead them before God. Confidently plead them, to sharpen thy prayer, to strengthen thy faith. Say to God, *Thou art O Lord, truly thou art my God, my King, my Father, my Master, my Maker, my Shepheard,* &c. And on the other side, I am of thy people, & of thy flock, thy child, thy servant, the worke of thy hands. Behold thy people, which have of old bene called thy people. These sure grounds of faith will enlarge thine hearr, and open thy mouth, and embolden thee both to pray to God, and to expect from God what thou prayest for.

That thou maist doe this with the more stedfastnesse of faith, search thine heart, examine thy disposition, try how thou standest affected towards God. If thou have the mind of a child, a servant, a creature, a sheepe towards God, thou maist rest upon it, God hath an answerable mind to thee. Yea because God hath the minde of a father and master to thee, thou hast an answerable mind to him. The reflection of his respect to thee on thy heart, worketh respect in thee towards him.

§. 101. *Of Saints earnestnesse in pressing their interest in God.*

* §. 58.

a Isa. 63. 16:

b Psal. 80. 14 15

III. * **C**onfidence in the interest which Saints have in God, maketh them earnest in pressing it. It maketh them againe and againe to presse the same thing, which is an undoubted evidence of great aridency. Did not the fire of a zealous spirit even flame out of the mouth of him that doth thus redouble a like relation before God, ^a *Doubtlesse thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer.* The like is manifested by the multiplication of severall words to the same sense, thus, ^b *Behold and visit this vine: and the vineyard which thy right hand hath planted: and the branch which thou mad'st strong for thy selfe. Vine, vineyard, branch,* import one and the same thing.

Such confidence as is rightly grounded on an assured interest

terest in God, perswadeth a mans heart that God cannot suffer him to call and cry upon him, and not heare him. Therefore if God at first heare not, he will not presently give over, but rather cry the more earnestly and instantly till the Lord doe heare him. Iadeed they that know no title that they can make to God, nor believe any interest they have in him, may soone be driven away: as *c Saul*, who, when the Lord answered him not, presently enquired after a witch. But they that well knew their interest in God, tooke another course. *d* When God seemed to be *angry against their prayer*, they humbly expostulate the case with God: they presse the former favours that God shewed to them, and that title which they had in him, and thereupon once and againe most earnestly they pray that God would cause his face to shine upon them, resting on this, that *they shalbe saved*.

By that ground of faith (whereof in the former §.) labour to bee strengthened in faith. Get confidence in God; and that by considering, as what he is in himselfe, a potent, prudent, faithfull, mercifull God: so what he is to thee, Thy God, thy King, thy Father, &c. And give evidence of this thy confidence, by stirring up thy spirit to depend on him, who gives so just cause to make thee depend on him. Oft and seriously meditate on those grounds, and when thou art before God, whether it be in humiliation or gratulation, call them to mind, presse them againe and againe. Imitate the worthy patternes that in this case are prescribed unto us in Gods Word. If thus with understanding we doe inwardly in our soules, or outwardly with our tongues inculcate our right, title and interest in Gods Word, urging the same againe and againe, thereby our dull spirits will be much quickened, our blunt prayers much sharpened, and our weak faith much strengthened: especially if with patience we can rest upon God. Saints of old by their patient expectation and stedfast confidence attained what was promised. If therefore to trust confidently be the way to receive, we also may so receive.

§. 102. *Of**c* 1 Sam. 28. 6, 7*d* Psal. 30. 4, &c

Exhortation
to manifest
confidence by
earnestnesse.

*Acceperunt re-
promissiones ex-
pellendo atq;
confidendo quod
acciperent. Si
igitur confide-
re sic accipere, possu-
mus sic accipere*
Chrys. Hom.
23 in Hebr. 11

§. 102. *Of the vigour which is preserved in faith by the constancy of Gods favour.*

* § 98.

a Psal. 116. 9, 10.

b — 7 & 5, 6.

c 1 King. 18. 12.

IIII. * **F**aith is much strengthened by constant evidences of Gods favour. Herewith did hee support his faith that said to God, *a Thou art he that tooke mee out of the wombe: thou didst make me hope when I was upon my mothers breast: I was cast upon thee from the wombe: thou art my God from my mothers bellie. b Thou art my trust from my youth: by thee have I beene holden up from the wombe: thou art he that took me out from my mothers bowels.* It was not only the disposition of Obadiah towards God, but also the evidence that thereby he had of Gods affection towards him, that made him with confidence say to Eliah, *c I feare the Lord from my youth.*

By long continuance of ancient favour many demonstrations are given of a fast, fixed, and unremoveable affection. So as if by reason of temptations one or more evidences should be questioned, yet others would remaine to uphold faith, and to keep it from an utter languishing, and a totall falling away. As when an house is supported by many pillars, though some be taken away, yet by the support of them which remaine, the house will stand.

I Be admonished hereby, O Parents, to initiate your children betimes, and from the cradle, yea from the wombe to dedicate them to the Lord, and to *bring them up in the nurture and admonition of the Lord*, so soone as they are capable of instruction, that when they are growne even unto manhood, they may on all occasions with much comfort and strong confidence say in the same sense that the Prophet here doth, *I am the sonne of thine hand maid*; being borne under the covenant, and having in their infancy received the seale of the covenant, and *from their child-hood knowne the holy Scriptures*, being taught when they were tender, and thereby brought from their youth to feare the Lord. It is a glorious and blessed prerogative to be ** borne a servant* in

Gods

Admonition
to parents be-
times to dedi-
cate their chil-
dren to God.
Of parents du-
ty in this kind,
See *Domesticall
Duties. Treat.*
§ 4. 17, 37.
* *born* *up* *+*
Verna.

Gods house. This is no slavish condition : but the best freedom, and most happy immunity that possibly can be. Such as are *borne servants* in Gods house, are by vertue of that their birth *sons*, and *free*, from the instant of that their birth. *Christs servant*, and the *Lords freeman*, are reciprocall terms: either may bee said of the other. *Christs servant is the Lords freeman: and the Lords freeman is Christs servant*, (1 Cor. 7. 22.) A good inducement this is to provoke parents to *suffer this word of exhortation*.

2 Beye also, O Children, exhorted and perswaded, to yeeld your selves pliable (from the time that you have any capacity) to the good instruction of your parents: that by your continuing to grow in grace, answerably to the means which by the divine providence have been afforded you, you may with the greater comfort, and stronger confidence, both in time of humiliation when for preventing or averting some judgement, or obtaining or regaining some blessing, you powre forth your soules to God, or in time of gratulation for some judgement removed, or some blessing bestowed, you enlarge your hearts, and open your mouths, you may say to God, *I am the sonne of thine hand-maid: and thou hast beene my God from my mothers wombe*. Take heed that being borne in Gods house, and by your parent, the son of his hand-maid, you become not a *bond-slave*, and have the flesh, a bond-woman for your mother. They that serve the flesh in the lusts thereof are such: What can such expect but the doome denounced against the bond-woman and her sonne, which was this, * *Cast out the bond-woman and her sonne: for the sonne of the bondwoman shall not bee heire with the sonne of the free woman*. A wofull doome for such as are borne in Gods house, to be so cast out. Thereby they may know that they have nothing common with the true sonnes of God. Nothing, I say, in regard of those spirituall privileges which belong to Gods free-borne children. So walke therefore, O children, that are borne in the Church, so carie your selves all your daies, as you may on all occasions say to the Lord, *I am the sonne of thine hand maid*.

Qui hominis servus est, liber est Deo. & qui hominibus liber est, servus est Christi: Ambos ergo unum sunt.
Hier. Com.
1 Cor. 7.
Exhortation to children.

* Gal. 4. 30.
Ejce ancillam hanc & filium eius. Disce, inquit, iam quod nihil commune habebit filius ancillae cum filio meo Isaac.
Chrys Hom. 46. in Gen. 21

s. 103. *Of childrens honour by pious parents.*

* s. 98.

V. * **I**T is an honour to children to descend from pious parents. This is true in relation to ancient progenitors. For it was a greater honour to the Iewes in all succeeding ages, that they descended from the pious Patriarchs. But the nearer such parents are, the more honourable it is to children. Most of all honourable, when their immediate parents, from whose loines, and out of whose wombe they proceed, are pious. Of such an one the Prophet here speaketh, *I am the sonne of thine hand-maid.* For questionlesse he here calleth his mother Gods *hand-maid*, as hee called himselfe Gods *servant*: in a spirituall respect, in regard of Gods grace to her, and in her. Such were *Salomons* parents, of whom, for honour sake, he maketh * frequent mention. ^b Such was as *Lois* the grandmother, so *Ennice* the mother of *Timothy*.

Nothing in truth can make any more honourable then piety. Whatsoever mens outward condition bee in this world, though never so meane, yet if they excell in vertue, they are most honourable in Gods eye. What man before God more noble then *Peter*, who was but a poore fisherman? What woman more illustrious then blessed *Mary*, who is set out to be a carpenters wife? Pious persons for birth, are *borne of God*: For dignities they are Gods favourites, of Gods Court, the most honourable therein: they are the spouse of his sonne. For reuenues, the exchequer of Gods treasures is alwayes open for them to have out of it his most precious jewels: yea they are the true heires of this world, and of the world to come.

I Such parents as desire that their children should all their daies make an honourable mention of them, let them here take notice of the onely right course to have their desire accomplished. Let them so walke before their children, as they may have sure evidences that they are Gods servants: that when children make mention of their father

a Prov 4 3.

— 31. 5.

1 King 8. 17.

b 2 Tim. 1. 5.

Summa apud
Deum est nobili-
tas, clarum esse
virtutibus, Quid
apud Deum in
viris nobilius Pe-
tro, qui piscator
& pauper fuit?
Quid in feminis
beata Maria il-
lustris, quae
sponsa fabri de-
scribitur? Hier.
ad Celant. de
Iustit. Matris
fam.

Direction, for
parents how
to leave an ho-
nourable me-
moriall.

father before the Lord, they may have cause to say of him as *Salomon* did of his father, *Thy servant my father*: and of their mother, *Thy hand-maid*. For a child to stile himselfe the sonne of a Duke and Dutches, Earle and Countesse, Lord and Lady, or any other like, is not in truth such an honour as this, *Sonne of Gods servant and hand-maid*. By this, poore, meane, despised parents in this world may make their children honourable: and may make their owne names honourable to their children.

^a 1 King. 8. 25.
^d Psal. 86. 16.

Direction to
children in
what parents
to glory.

2 Such children as would have just cause not vaine-gloriously to bragge, but divinely to glory in their parents, let them here know what kind of parents doe give that just cause. If indeed their father be Gods servant, and their mother Gods hand-maid, let them not be ashamed of them, because they be poore, of meane condition, not esteemed in this world, but heartily thanke God that they are borne of such parents as may give them occasion to say, I am the child of Gods servant, and of Gods hand-maid. It is an hard taske to perswade most children hereunto. But they that know God, and the dignities and immunities of his servants, will without all question yeeld to the truth and equity hereof.

§. 104. *Of the resolution and instructions of the last clause of the 16. Verse.*

PSAL. CXVI. XVI.

Thou hast loosed my bonds.

THe * fourth reason which stirred up the Prophet to give publike thanks to God, was the kindnesse which God had done to him. That kindnesse was a gracious deliverance from a grievous distresse, thus expressed.

Thou hast loosed my bonds. The argument may bee thus framed.

They whose bonds thou O Lord hast loosed, are bound to praise thee.

But Thou hast loosed my bonds.

Therefore

Therefore I am bound to praise thee.

Thus these words have a relation to the principall duty promised in this Psalm.

They may also have an immediate reference to the other part of this verse, and that as an effect following from the cause. The Lord accounted him his servant, and therefore loosed his bonds. To make this reference the better discerned, some joine this part of the verse with the former in one entire sentence, which they expresse in forme of a petition thus, ^a *I beseech thee, O Lord, seeing I am thy servant, I am thy servant, the sonne of thine hand-maid, loose my bonds.* But the mood and ^b *sense* whereby this last clause is expressed, admitteth not the forme of petition.

And the very matter whereabout he now is, namely *gratulation*, sheweth it rather to be a profession of a former, then a supplication for a future deliverance.

Besides the inference of the 17 verse immediately on this clause doth demonstrate that he speaketh of a thing past, a favour done, and succour received. And that mention is here made thereof as of the cause of praising God. For, if the question should be asked, why mention is here made of loosing his bonds, The 17. verse giveth a ready answer, *I will offer, &c.* As if it had beene more fully expressed, Because the Lord hath loosed my bonds, therefore I will offer a sacrifice of praise.

Wherefore to take the words as our English hath truly and properly translated them, thus, *Thou hast loosed my bonds*, ^c The word translated, *loosed*, doth properly signify, *to open*; and thus it is diversly applied, as to the parts of our body, ^d *mouth*, ^e *eyes*, ^f *feares*, &c. To the earth (and that when sordinarilly it openeth it self to receive rain, or seed, or extraordinarily, ^h as when it opened it self to devour *Dathan* and his associates.) To the ⁱ engraving of *stones*, ^k *metals*, or any like thing. To ^l *doores*, ^m *gates*, ⁿ *treasures*, and such like. To ^o the drawing out of a sword: and to the undoing, opening, and loosing of such things as are bound. Thus this word is used to expresse the undoing of a girdle wherewith

a Obsecro, teho
ua, cum ego ser
seruus tuus,
seruus tuus,
filius ancilla tua.
solueris vincula
mea. Tremel.
& Iun.
mms b
Indicat, præter-
perfect. soluti.

mms c
d Ezek 33. 22.
e 1 King. 8. 29.
f Isa 30. 5.
g — 45. 8.
h Psal 105. 17.
i Exo. 28. 9.
k 1 King. 7. 36.
l Isa. 25. 2.
m 2 King. 15. 16.
n Deut. 28. 12.
o Gen. 41. 6.
p Psal. 37. 14.
q Isa. 5. 27.

wherewith a man is girt: the ¹ opening of a sacke that is tied: and the ² loosing of cords and chaines wherewith one is bound. Where *Nebuzaraden* saith to *Jeremiah*, ¹ *I loose thee from the chaines, &c.* this word is used. In this sense is it here used. Afflictions and calamities are as bonds, cords, and chaines, which fast tie and bind men, which girt and gall, pinch and paine them, yea and oft strangle and kill them: and in these respects called *bonds*, as in this and ² many other places, where the very word, that is here, is used in the same sense. Yea because death holdeth men downe, as fast bound, so as they cannot stirre, it is said to have cords (as was before noted on vers. 3. §. 15.) and when one is delivered from death, the grave is said, in the word of this text, to be ³ *loosed*, or opened.

This phrase then (*thou hast loosed my bonds*) is metaphoricall. It implieth two things.

1 That he was in sore and grievous afflictions, wherewith he was as it were bound, as a man that is taken by robbers and pirates, or by enemies, and fast bound by ropes, chaines, or other like bonds. Thus *Jeremiah* among other lewes that were taken captives by the *Babylonians*, was bound.

2 That the Lord delivered him from those afflictions, which deliverance was a kind of loosing those bonds, so as they continued not to binde him as before. Thus *Nebuzaraden* said to *Jeremiah*, ² *I loose thee this day from the chaines which were upon thine hand.*

The occasion of mentioning this deliverance, is to convince his soule of the equity of that which hee was now in doing, to praise the Lord.

Thus we have *A profession of a great deliverance.*

This may be considered two waies.

1 *Simply*, in and by it selfe.

2 *Relatively*, in and with reference to the occasion thereof.

In the former consideration, Onething is *implied*. Another *expressed*.

¹ Gen. 44. 11.
² Iob 30. 9. 1.
13. 8.
³ Ier. 40. 4.

¹ Psal. 107. 14.
Ecc. 7. 26.
Isa. 28. 23.
—— 31. 2.
Ier. 2. 20.
—— 30. 8.
Nah. 1. 13.

¹ Ezek. 37. 13.

² Ier. 40. 1.

2 ——— 4.

Summe.

1 The thing implied is, that he was in great distresse. The mention of *bonds*, together with the *loosing* of them, importeth, that bonds were on him: he was bound with them.

2 The thing expressed pointeth at

1 The *Author*, or Deliverer, *Thou*.

2 The *Kind* of deliverance, *hast loosed*.

The *Reference* hereof is partly *immediate* to the very next words, partly *remote* to the words further off.

The immediate reference sets it downe as an *effect* of that relation which was betwixt God and him. He was *Gods servant*, therefore God loosed his bonds.

The remote reference expresseth it as a *cause* of his praising God. *God loosed his bonds*, therefore he would praise God.

So also doth the immediate inference of the 17 verse: Because thou, O Lord, hast loosed my bonds, I will offer praise to thee.

The thing implied, *bonds*, intimateth that

I. *Saints may fall into inextricable perplexities*: Even such as they fall into who are bound with cords and chaines, and know not how to unloose them. Hereof before on verse 3. §. 16.

The *Author* acknowledged to be his deliverer, (*Thou*) giveth proofe that,

II. *God is a deliverer from distresse*.

III. *Deliverances are to be ascribed to God*. Of both these before. Of the former on vers. 6. §. 35, 36. Of the latter. ver. 8. §. 51.

The *Kind* of deliverance, *hast loosed*, giveth evidence, that,

IIII. *God can deliver out of inextricable straits*. Hereof before on ver. 6. §. 39. 41. and on vers. 8. §. 52.

The immediate reference, importeth that,

V. *God taketh especiall care of his servants*.

This Prophet was Gods servant: and God loosed his bonds. Yea the inference importeth that therefore, even because he was his servant, he loosed them.

The

The remote reference and immediate inference, implic, that

VI. *They that are delivered from distresse are especially bound to praise the Lord.*

§. 105. *Of Gods respect to his servants.*

V. * **G**OD taketh especiall care of his servants. As here under a metaphor he is said to loose his bonds, so other where his care is in other phrases set downe, thus.

* §. 104.

^a *The Lord redeemeth the soule of his servants.*

^a Psal. 34. 22.

^b *He delivereth his servants from the hurtfull sword.*

^b ——— 144. 10.

^c *He revegeth the bloud of his servants.*

^c ——— 79. 10.

^d *He sent plagues among them that dealt craftily with his servants.*

^d ——— 105. 75, &c.

^e *He hath pleasure in the prosperity of his servants.*

^e ——— 35. 27.

As the affection and respect which he beareth to them, which moveth him to make them his * *favoured ones*: so the honour which he bringeth to himselfe thereby, moveth him so and so to deale with his servants. This reason God himselfe thus expresseth and presseth, ⁱ *For my name sake will I deferre mine anger, and for my praise will I refraine, &c. For mine owne sake, even for mine owne sake will I do it. For how should my name be polluted?*

* §. 96.

^f Isa. 48. 9, 11.
Eze. 39. 25, &c.

They who have assured evidence that they are Gods servants, have good ground to *cast their care on him who careth for them.* And in their distresse to remember this their condition, and with the remembrance thereof to support their faith, and that by pleading it before God, as he who said, ^h *Make thy face to shine upon thy servant: save me for thy mercies sake.* ⁱ *Enter not into judgement with thy servant.* ^k *Deale bountifully with thy servant, that I may live and keepe thy word.* ^l *Destroy all them that afflict my soule: for I am thy servant.* Believe Gods Word, and then say to God, ^m *Remember the word unto thy servant.* See more hercof before, §. 96.

^g 1 Pet. 5. 7.

^h Psal. 31. 16.

ⁱ ——— 143. 2.

^k ——— 119. 17.

^l ——— 143. 12.

^m ——— 119. 49.

§. 106. *Of their forwardnesse to praise God who have bene succoured by God.*

§. 104.

a Psal. 107 2,
&c.

b ——— 103:1,
&c.

* Exo. 15. 1, &c.

d Iudg. 5. 1, &c.

* 2 Sam. 22. 1,
&c.

f 2 Chro. 20. 26

† Isa 38. 9.

b Psal 50. 15.

Propheia dicit,

immola Deo sa-

crificium laudis.

Et cur hac faci-

as adiret, quoni-

am eripuit ani-

mam meam de

morta. Hier.

Comment. in

Psal. 55.

Exhortation

to all that are

loosed to be

free in praising

Ged.

V I. * **T**hey that are delivered from distresse are especially bound to praise the Lord. This duty is in speciall * enjoyned to them: and where it is enjoyned, this patheticall exclamation of desire is as the staffe of a divine hymne foure severall times repeated, *Oh that men would praise the Lord for his goodnesse, and for his wondrous workes to the children of men.* ^b On this ground doth the Psalmist vehemently incite his soule to this duty. And it hath bene the constant practise of Gods servants after God hath delivered them from danger, and loosed their bonds to praise him: as ^c Moses and Miriam, ^d Barak and Deborah, ^e David, ^f Iehosaphat, ^g Hezekiah, and many others.

1 Praise is that which God expecteth for his kindnesse in delivering us: for saith he, ^h *I will deliver thee and thou shalt glorifie me:* so as if any just occasion can be given for performing this duty, this is especially a most just occasion. Yea this being the end why God delivereth thee, it lieth on thee as a debt, a most due debt which thou art to pay. The Psalmist therefore where he speaketh of praising God, gives this reason thereof, *Thou hast delivered my soule from death,* Psal. 56. 12, 13.

2 Distresse makes men to call upon God. If upon deliverance from distresse they are not carefull to praise God, they shew that they performe duties of piety for their own advantage: and give just cause to suspect, that if it were not to reape benefit to themselves thereby, they would performe no duty at all to God.

To satisfie Gods expectation, and to testifie that respect you owe him, and bear to him, O ye Kingdomes and nations that have had those bonds loosed, whereby you have bene bound by your enemies, render that unto the Lord which is most due, solemne, hearty thanks and praise. Doe so ye countries and people that have bene bound and pinched with

with the bonds of dearth and famine. And ye O cities and societies that have had the deadly bonds of the plague, and other contagious sicknesses (wherewith multitudes lie still bound) loosed. Ye also that have beene in prison, but are now loosed, praise the Lord. Ye that have gone forth against your enemies, and having beene compassed about by them before and behind (as *Abijah* and his armies were) are loosed and freed, be forward to performe your bounden duty, praise the Lord. Praise the Lord ye that goe downe to the sea in ships, and have there beene bound with vehement and violent stormes, and in great hazard of death, but are loosed: Especially if ye have beene taken by pyrates, made bond-slaves, bound to gallies, or bound in dungeons, and are loosed. Yea and ye principall debtors, or sureties, that have been fast bound to hard and cruell creditors, whereby your whole estate hath beene in hazard, and you have feared your owne, your wives, and childrens utter undoing, but are loosed from those bonds, offer to the Lord your sacrifice of thanksgiving. And ye O women who have beene bound with the strait and painefull bonds of travell, which are loosed, and whereof you are eased. All ye also that have beene hard girt with the bonds of the stone, the strangurie, the gout, the cholick, or any other painefull malady: or have beene fast tied to your beds with the cords of any sickness, and are loosed, give thanks unto the Lord. Whosoever ye be that have with any manner of bonds beene bound, say unto the Lord, *Thou hast loosed my bonds*: and as you say it, so know the end why ye ought to say it, namely to convince your soules of the equity of giving thanks to God, and to provoke them to doe it the more readily and cheerefully. When you are about to render solemne praise to God, doe as this Prophet did, thinke of your bonds which God hath loosed. Meditation thereon will much enflame your holy zeale of praising God. When the thought of your bonds which God hath loosed commeth to your mind, then with all enquire (as *Ahabuerash* did when he heard of the kindness done to him by *Mordecai*) what hath beene rendred

2 Chro. 13. 13.

*U'auquid, no-
strum excitet &
exhortetur ani-
mam suam, &
dicat ei, benedic
anima mea Do-
minum, &c.
Aug. Enar. in
Psal. 102.*

unto the Lord, what is to be rendred to him. This will make thee with such a mind as the Prophet did, use these words to the Lord, *Thou hast loosed my bond. I will offer to thee a sacrifice of thanksgiving.*

§. 197. *Of the resolution of the three last Verses.*

PSAL. CXVI.

VER. 17. *I will offer to thee the sacrifice of thanksgiving: and will call upon the name of the LORD.*

VER. 18. *I will pay my vowes unto the LORD, now in the presence of all his people.*

VER. 19. *In the Courts of the LORDS house, in the midst of thee, O Ierusalem. Praise ye the LORD.*

IN these three last verses of this Psalme the Prophet returneth to his profession of rendring praise unto the Lord: wherein some things, that were before set downe, are repeated: and other things are added thereto. For the better discerning whereof take notice of two maine points expressed therein.

1 A *Protestation* to praise the Lord himselfe.

2 A *Provocation* to others, so to doe.

In his *Protestation* we have,

1 The *Matter* thereof.

2 The *Motive* thereto.

The *Matter* consisteth of two duties.

1 *Giving thanks* to God. *I will offer to thee the sacrifice of thanksgiving.*

2 *Calling upon* God. *And will call upon the name of the LORD.*

The motive is taken from his vow: where we have to consider

1 The generall *Manner* thereof, *I will pay my vows unto the LORD.*

2 The particular *Manner* of performing it.
The *Manner* is set out by two circumstances.

1 The *Time*. *Now.*

2 The *Place*; which is largely described, and that

1 *Indefinitely. In the presence of his people.*

2 *Determinately*, by a description of the *place* where Gods people met. This is here described

1 By the *Relation* it had to God, *In the courts of the Lords house.*

2 By the *Scituation* of it. *In the midst of thee O Jerusalem.*

The *Provocation* to others, is in the very last clause of all, thus expressed, *Praise ye the LORD.*

The first *duty* in the *Protestation* was before set downe, verse 13. *I will take the cup of salvation.* Here it is in other words repeated, thus, *I will offer to thee the sacrifice of thanksgiving.*

The second *duty* is here repeated in the very same words wherein it was expressed before verse 13. thus, *And I will call upon the name of the Lord.*

The *Matter* of the *motive*, and the amplification thereof by the *Time*, and by the *place*, as it is indefinitely set downe, are all, word for word, repeated in this 18th verse, as they were before expressed in the 14th verse, thus, *I will pay my vows unto the LORD, now in the presence of all his people.*

The *determinate* description of the *place* in the 19th vers. by the *relation* it hath to God, and by the *scituation* of it, thus, *In the courts of the LORDS house, in the midst of thee, O Jerusalem,* is for substance the same that was noted before, in the latter end of the 14th and 18th verses.

Concerning these repetitions, we may not thinke that he which used them, used them in vaine. He was guided by that divine spirit which would not suffer the least title to bee in vaine. By repetitions good doctrines are fast fixed in

Bonorum repetitio doctrinam in animabus bene stabilit. Chrys. Serm de fide & lege.

* § 98.

Repetitions
import deepe
affection.

α ἡμεῖς οὕτως

^b Psal. 115. 1.

ε ἀναψάλλουσιν

^d Psal. 98. 5.

ε ἀναψάλλουσιν

^f Psal. 135. 19,
20.

γ ἡμεῖς οὕτως

^h Psal. 136.

ι ἡμεῖς οὕτως

^k Psal. 8. 1, 9.

ι ἡμεῖς οὕτως

^m Psal. 47. 6.

mens minds. Besides other ends * before nored for repeating of one and the same thing, whether in the same, or in differing words and phrases, this is a principall one, to testifie, and expresse the more lively, how deeply the soule is affected with such and such a thing. Fit and not affected repetitions are cleare expressions of deepe affections: yea they are also forcible incitations to incense holy passion in him that useth them, and in them that heare or read them so used. These are the ends why *Rhetoricians* have invented figures of all manner of repetitions, as,

1 ^a By repeating the same words immediately together in the same sentence, as in the verse before. *I am thy servant, I am thy servant:* and in the Psalme before this, ^b *Not unto us O Lord, not unto us, &c.*

2 ^c By repeating the same in the end of one sentence, and beginning of the next, thus, ^d *Sing unto the LORD with the harpe: with the harpe, and the voice of a Psalme.*

3 By ^e repeating the same in the beginnings of severall sentences thus, ^f *Blesse the Lord O house of Israel. Blesse the Lord O house of Aaron, &c.*

4 By ^g repeating the same in the ends of severall sentences, as ^h where every verse of a Psalme endeth with this clause, *His mercy endureth for ever.*

5 By ⁱ repeating the same in the beginning and in the end, as ^k where the same Psalme beginneth and endeth with this clause, *O Lord our Lord, how excellent is thy name in all the earth?*

6 By ^l repeating the same in the beginning, middest, and end, thus, ^m *Sing praises to God, sing praises, sing praises unto our King, sing praises.*

§. 108. *Of a soule so ravished with Gods praises,
as it cannot bee satisfied in setting
them out.*

BY the repetitions noted in the close of this Psalm, the Prophet manifesteth a divine * passion, thorow a deepe apprehension of Gods favour, and succour shewed unto him; wherewith he was so ravished, as he could not be satisfied in setting it out: nor thought that he could ever say enough thereabouts. Wherefore he loves to speake of it againe and againe; and oft to declare his purpose thereabouts, sometimes in some other words, and sometimes in the very same. Hereby he giveth instance, that,

A deepe and due apprehension of Gods mercies makes a soule unsatisfied in setting forth Gods praises. The divine hymnes that were penned by such as did indeed deeply ponder on Gods mercies, are evident demonstrations thereof. Among other the booke of Psalmes: and in that booke the 47, 103, 107, 135, 136, 148, 149, & 150 Psalmes.

Gods mercies, the more they are pondered, are the more admired: especially when the greatnesse, freenesse, seasonablenesse of them, and other like circumstances, together with our unworthinesse, and therewithall the need that wee have thereof, the sweetnesse that we taste, and benefit that we reape thereby, are duely and deeply weighed. They are like a bottomlesse sea, which, the farther it is sounded, the deeper it appears to be: or like to the bright Sun, which, the more it is gazed upon, the more it dazleth the eye. Yea further, Gods mercies are so linked together, as when we have occasion to meditate on one, many of them instantly present themselves to the view of our mind: as he that in a cleare night lifeth up his eyes to see one starre, hath millions on a sudden in his sight: or as he that in the banke of a deepe river maketh a gut for a little water to passe thorow, maketh way for a floud to follow after. Thus was this Prophet

* maior affectus
concitatus.

Surgam quotidie, pergam ad Ecclesiam, dicam unius bymnum matutinum, alium vespertinum, tertium aut quartum in domo mea, quotidie sacrificio sacrificium laudis.

Aug. Enar. in Psal. 49.

Reprehension of mens backwardnesse and dulnesse in praising God.

1 King. 18.

38.

b Psal. 20. 3.

Luk. 17. 17.

Prophet moved a little before to say, *All his benefits are upon me.* A pious mind will hereupon say, I will daily rise, I will go to Church, I will sing praise in the morning. I will doe so againe in the evening. In my house will I so doe againe and againe, daily offering up sacrifices of praise.

What now may be thought of such as having great and just occasion to set out the praises of the Lord with the uttermost of their power, find in themselves no heate of affection to do the same: and thereupon or wholly omit the duty, or do it so coldly, as they were as good not doe it at all? Surely such backwardnesse to performe this duty, such coldnesse, and deadnesse in performing it, as is in most men, bewrayeth an ill disposition: a base affection. The fire that descends from heaven hath not fallen upon the altar of their heart. If it had, it would, as^a the fire which fell on *Eliab's* altar, lick up the Lethean waters, and sluggish slime that lieth about their heart, and soone kindle and enflame their sacrifice of praise, and ^bturne it to ashes: that is, Gods Spirit would stir up them with such chearefulness to performe this duty as God would most graciously accept the same. Great cause there is much to complaine of mens want of zeale to, and in the performance of this duty. For, of those whose *bonds are loosed*, if their disposition should be observed, they would be found like the *lepers* whom Christ cured, nine to one to go away with their cures, without returning back to give glory to God: and of those who doe returne backe, though such a number of them should be gathered together as came thorow the red sea, even six hundred thousand who sang praise to God, yet scarce two in such a number would be found (as among them onely *Caleb* and *Ioshuah*) enflamed with such a fervent spirit as this Prophet had, so ravished with Gods favours, so unsatisfied with giving praise to him. That small, cold thanks which most give, much provoketh God to repent what he hath done, and to withhold his helping hand for the time to come. Due notice is to be taken hereof, that we may be humbled for what is past, and be more quickened for the time to come.

Exhortation
to zeale in
praising God.

^c Luk. 10. 27.

^d Psal. 57. 7, &c

^e Exo. 15. 1.

^f Psal. 81. 1.

g ——— 97.

h ——— 81. 2, &c

————— 150. 1, &c.

ⁱ 2 King. 3. 15.

Directions for
quickning our
Spirits to
praise God.

^k Vers. 4.

^l Vers. 14.

^m Vers. 1, 2.

As for you whose understandings are enlightened, and judgements convinced about the equity, not of the duty only, that thanks is to be given to God, but also of the manner of doing it, with life, with spirit, with zeale, *with all thy heart, and with all thy soule, with all thy strength, and with all thy mind* (for praise is an especiall fruit of love: as God therefore is to be loved, so is he to be praised) rouze up your spirits, come with soules ravished, with hearts enflamed to performe this duty: as he that said, ^d *My heart is prepared, O God, my heart is prepared: I will sing and give praise. Awake up my glory, &c.* Zeale is not more requisite for any other duty then for praising God: neither can the spirit bee more quickened up in the performing of any other duty, then this, if it be rightly performed. Praising of God is a spirituall mirth, and words of mirth are in Scripture used to set it out; as ^e *to Sing unto the Lord, f to sing aloud, to make a joyfull noise unto God, g to be glad and rejoyce in God.* And ^h all instruments of musick, rites and gestures of mirth were of old wont to be used in praising God. Now mirth, and such things as tend thereto are effectuell meanes to quicken the spirit. *Elisha* therefore being somewhat heavy in spirit, and vexed in soule by reason of the abominations of the times wherein he lived, when he was moved to prophetic, that he might bee the more revived and quickened thereto, he said, ⁱ *Bring me a minstrel.* It is then sevident that praise must be given to God with a quicke, and zealous spirit.

That we may with such a spirit performe this duty, take a view of such things as in this very Psalme are noted to incense the heart, and ravish the soule of this Prophet.

1 In his distresse ^k he called on God, and that most earnestly. The more earnest men are in praying, the more zealous they wilbe in giving thanks for that which they have prayed for.

2 In his distresse he ^l vowed to give praise to God. A vow is of speciall force to incite a man heartily to performe that which he hath vowed.

3 He believed that ^m God heard his prayer. They that believe

believe that God heares their prayers, cannot but hold themselves much bound to testifie all possible thankfulnesse.

^a Verſ. 3.

4 He ^akeepes his distresse in mind and memory. So long as a mans mind is fixed on his danger and distresse, his heart remains on fire with desire of gratitude.

^o Verſ. 5.

5 He was well instructed in Gods ^ogoodnesse, which doth most of all enlarge a mans heart unto all gratefulnesse.

^r Verſ. 6, 7, 8.

6 He acknowledged God to be his ^rdeliverer: whereby he saw himselfe so engaged to God, as he could not but acknowledge all thanks to be most due unto him.

^q Verſ. 1.

7 His ^qlove was settled on God. Nothing can more enflame zeale then love.

^s Verſ. 9.

8 He sets God alwayes ^sbefore him. The presence of him that doth a kindnesse, doth more and more egge a man on to praise him.

^t Verſ. 10, 11.

9 He remembred his owne ^tweaknesse in making question of Gods promises: whereby he is moved the more to blesse God for bringing that to passe, whereof he doubted.

^u Verſ. 15.

10 He observed that his ^udeath was pretious in Gods sight, and is enduced thereby to have Gods name in high esteeme, and to praise him with the uttermost of his power.

^v Verſ. 16.

11 He was assured of the ^vmutuall relation betwixt God and himselfe, which obliged him the more to God, and made him the more fervent in praising God.

^w Verſ. 12.

12 By this benefit ^wall Gods benefitts came to his mind, which much increased the heavenly fire of zeale in him.

^x Verſ. 12.

13 ^xHe knew nothing to render by way of satisfaction to God: therefore he is the more stirred up to praise him.

^y Verſ. 13.

14 He useth ^youtward rites to quicken his spirit the more. No marvell then that he is so full of life in performing this duty.

^z Verſ. 19.

15 ^zHe goeth to the courts of the Lords house, where Gods people were assembled together: An especiall means to quicken his spirit.

^b Ibid.

16 ^bHe provokes others to praise God: and thereby incites himselfe the more to that duty.

§. 109. *Of expressing the same thing in differing phrases.*

THe first branch of the Repetition of the Prophets protestation concerneth the principall duty here premised, thus expressed,

I will offer to thee the sacrifice of thanksgiving.

Though the Prophet for substance of matter intends no more here then he did before, vers. 13. yet the different manner of expressing the same, affordeth some other usefull instructions: which that we may the better discern, let us take a view of the different phrases.

1 What he stiled before, *cup of salvations*, here he termeth, *sacrifice of thanksgiving*.

2 Where, before he said, *I will take*, or lift up, here he saith, *I will offer up*.

This latter manner of expressing his mind, is the more plaine and perspicuous: and serveth as a commentary to the former: in which respect it is not in vaine, but to very good purpose, added.

In and by this patterne a usefull rule for repeating one and the same thing in different words, is set out, which is, *In the latter place to use such words and phrases as are in themselves more easie, and better knowne then the former, and which may give some light for a better understanding of the former: For, why are phrases added to phrases in and about the same thing, but for illustration sake, to make the point the more perspicuous? That therefore which is added for this end, must be more cleare and evident: otherwise multiplication of words and phrases is idle and absurd.*

Debet id, quod illustranda alterius rei gratia assumitur, ipsum esse clarius eo, quod illuminat. Quintil lib. 8. cap 3.

§. 110. *Of*

§. 110. Of offering a sacrifice of praise.

אֲנֹכִי *

אֲנֹכִי א

זָכַר

בִּרְךָ ב

הַתְּהִלָּה c

^d Ios. 7. 19.

הִתְהַלַּלְתִּי

הַתְּהִלָּה

^e Psal. 26. 7.

בְּקוֹל

הַתְּהִלָּה

^f Psal. 107. 8,

15, 21, 31.

יִדְוֹד לַיהוָה

חֲסִדוֹ

Confiteantur Do-

mino, &c. vet.

transl.

^g Lev. 7. 12.

זָבַח

הַתְּהִלָּה

* See *The Guide*
to go to God, on
the conclusion
of the Lords
Prayer. §. 239.

WHere the Prophet saith * *I will offer*, he useth a word that signifieth *to say*, but is most usually applied to the slaying of beasts or birds for feasts or sacrifices: a nowne therefore derived from that verbe is here and in many other places put for a *sacrifice*. Our English, as well as other tongues, can well expresse this derivation thus, ^a *I will sacrifice the sacrifice of thanks*. The expresse relation of this oblation to God, in this phrase ^b *to thee*, importeth a kind of donation, that thereby something was given to God. The attribute of *thanksgiving*, distinguisheth the kind of sacrifice. The ^c word signifieth *confession*, and it is applied sometimes to mans finnes, and sometimes to Gods properties and works. *Ioshua* useth this word where he saith to *Achan*, ^d *Make confession to God*, meaning confession of sinne. And the Psalmist useth this very word where he saith to God, ^e *I will publish with the voice of confession*, (or *thanksgiving*) *and tell of all thy wondrous workes*. In this sense this word is oft used. That stasse of the Psalme of praise which is foure severall times repeated, by this word, doth set out praise and thanksgiving to God, thus, ^f *Let men confesse before the Lord his goodnesse*. Hereupon that sacrifice which was offered up when men recounted and acknowledged Gods mercies towards them, was called a *sacrifice of confession*: which phrase is here used in this text, and translated *sacrifice of thanksgiving*, or sacrifice of praise. The signification of the Hebrew word, is the rather to be observed, because it doth excellently set out the nature of *thanksgiving*, or *praise*, as it hath reference to God, which is, * to confesse and acknowledge God to be what he is, to do what he doth, and to give what he giveth. To offer a sacrifice at such a confession, or thanksgiving, added much to the solemnity thereof: and made it more honourable in it selfe, and more acceptable to God: which that we may somewhat the more distinctly discern, let us take a brieve view of the severall sacrifices

crifices which were appointed by the law to be offered.

§. III. *Of the severall sacrifices of the Law.*

A Sacrifice (as the word is usually taken in the Law) was *A pious rite whereby something was offered to God.* I terme it, *a rite*, because it was one of those externall ceremonies which God ordained to be used in his Church till the fulnesse of time should come. I adde this attribute, *pious*, unto it, to shew that it was an action of piety, a part of divine worship. In every sacrifice something either with, or without life, was brought, and by the Priest, in the name of him that brought it, offered to the Lord. Herein lieth a maine difference betwixt this, and other rites, and in speciall betwixt a sacrifice and a sacrament. The essentiall action of a sacrament is a receiving from God; of a sacrifice, an offering to God. They which entred into the arke, and abode therein, they which passed thorow the red sea, and they which were under the cloud (^a all which were sacramentall rites, answerable to our sacrament of Baptisme) received thereby preservation, protection, and direction from the Lord. So they which were circumcised received the seale of remission of sinnes. They which celebrated the Pasche received the seale of deliverance from bondage. They also which ate Manna, and dranke the water that flowed out of the rock (^b which answered to the Sacrament of the Lords Supper) apparently received both spirituall and temporall blessings from the Lord. But in all manner of sacrifices something was brought and offered to the Lord, as will more evidently appeare by a particular enumeration of the severall sacrifices: which may thus be distinguished.

Two ends there were of sacrifices.

One to pacifie the wrath of God provoked against man for his sinne. On which ground *David* giveth this advise to *Saul*, *“If the Lord have stirred thee up against me, let him smell an offering.*

Another to gratifie God for some favour received. Thus

d A/a

What a sacrifice is.

Wherein a sacrifice differeth from a sacrament.

^a 1 Pet. 3. 21.
1 Cor. 10. 2.

^b 1 Cor. 10. 3, 4

Ends of sacrifices.

^a 1 Sam. 16. 19.

^d 2 Chro. 15. 11

Kinds of sacrifices.

^e Lev. 16. 6, &c^f — 4. 3, &c.^g — 14. 4, &c.

— 15. 14, &c.

^h Heb. 13. 15.ⁱ Rom. 12. 1.^k Phil. 4. 18.

Heb. 13. 15.

^l Lev. 23. 21.

חב

Heb 13 15.

סוריא

^m Lev. 3. 8, &c.ⁿ Exo. 29. 40.^o Lev. 3. 1.

חב

Heb. 5. 1.

סוריא

^p Exo. 29. 40, &c.

^d *Asa* and his people having gotten victory over the *Ethiopians*, that came against him with an army of ten hundred thousand, offered of the spoile to the Lord.

According to these ends sacrifices were,

1 *Expiatory*, for expiation of sinne.

2 *Gratulatory*, for testification of thanks.

Expiatory sacrifices were expresse types of the sacrifice of Christ, by which onely sinne could be taken away. Under this head are comprised ^e *Whole burnt offerings* for attonement, ^f severall sorts of sacrifices for the sinnes of severall persons, as of Priests, whole assemblies, Princes and private persons, and all kinds of sacrifices for ^g cleansing such as were legally uncleane, as *lepers*, those that had *running issues*, or had touched a dead corps, or any uncleane thing, with the like.

Gratulatory sacrifices were visible representations of that ^h praise, ⁱ obedience, and ^k benevolence which all Gods people are bound unto. Of these there were two sorts.

1 Such things as had life, and were slaine.

2 Such as had no life, and were offered to God.

Many peace-offerings, free-offerings, vow-offerings, and first-lings of living creatures, were slaine for gratulatory sacrifices: and that to shew, that even in gratulation expiation must be made, and that by the blood and sacrifice of Christ all things are made acceptable to God. ^l The word therefore that importeth, *slaying*, is attributed to gratulatory sacrifices.

Their ^m meat-offerings, and ⁿ drink-offerings, many free-offerings and vow-offerings, first-fruits, tithes, and such like, were of things without life. These are usually expressed by ^o a word that properly signifieth *a gift*, which we translate *offering*, because in way of gratitude they were given to the Lord, and offered up to him.

Gratulatory offerings were ordinary, or extraordinary.

Ordinary were those which were ^p constantly offered every morning and evening, and at other times in their seasons were brought as first-fruits, tithes, &c.

Extraor.

Extraordinary, were such as for removing some great and imminent judgement, or conferring some special blessing were brought and offered unto the Lord.

1 The offering up of these extraordinary sacrifices set out a most solemn and extraordinary manner of praising God. And this is the substance of that which the Prophet here intendeth under this phrase, *I will offer to thee the sacrifice of thanksgiving*. For, they offered to God, not in regard of any need that God had, but as giving thanks for what hee gave: and as sanctifying the creature.

Of an extraordinary manner of praising God for extraordinary favours, sufficient hath beene before delivered, §. 3.

2 The testifying of his gratitude by an outward warrantable rite, was before expressed, Verse 13. §. 86.

3 The kind of sacrifice whereby the Prophet would testify his thanksgiving, was a duty of piety, an especiall part of Gods worship, prescribed by God, and of force in those daies: from which particular wee may safely inferre this generall.

I. *True gratitude to God is to be testified by performing due worship to him.*

4 This rite being such an one as in and by it, that which God by his law required, was given to him, it giveth instance that,

II. *What is warrantable must in gratitude bee given to God.*

12 Sam 24. 25.

2 Chro. 15. 11

Offerimus Deo non quasi indigentes, sed gratias agentes donationi eius, et sanctificantes creaturā.
Iren. advers. Hæc. 1. 4. c. 34.

that the King might greatly delight in her, hath this advice given to her, *Worship thou him, Psal. 45. 11.*

3 By workes of piety all other actions of rejoycing are seasoned, and sanctified. This moved the pious Iewes to *begin* their weighty affaires with sacrifices, (which were then, as we have heard, principall parts of piety, and of divine worship) and therewith to *end* the same, compare *1 Sam. 10. 8.* with *1 Chro. 16. 1.*

4 By giving thanks in and by such duties as are prescribed for Gods worship, we shew that our hearts are set on God, and prepared to doe service to him, who hath done kindeesse to us. Yea the duties wherein service is done to God will raise our minds unto God, and fix them the more stedfastly on him. So as this kind of sacrifice is questionlesse the best and greatest that we can offer up: a perfect oblation in the kind of it. And this will prove an occasion of much confidence to us.

As occasions of thankfulness are offered unto us, and as by Gods Spirit we are moved to take those occasions for giving thanks, let us here learne how to order, how to sanctifie, how to make the same acceptable to God. Though the particular ceremony of worshipping God by sacrifices be now abrogated, yet the generall equity of performing due worship to God, doth still, and ever shall remaine in force. Take notice therefore of that manner of worshipping God which now under the Gospell is warrantable. The parts of divine worship are prayer, singing of Psalmes, reading, preaching, hearing the Word, and celebrating the Sacraments. These are as sacrifices of bullocks and calves, goats and kids, sheepe and lambs, turtles, pigeons, sparrowes: and all manner of meat and drink-offerings. By a pious, devout, reverend, and upright manner of performing these, thou testifiest, and sanctifiest thy thanksgiving to God. When these holy duties of piety are performed for gratitude sake, when in, with, and by them thanks is given to God, then are they for substance in a spirituall respect *sacrifices of thanksgiving*: and the Lord will accept them as *sacrifices of thanksgiving*.

R 2

S. 113. Of

Continuam gratiarum actionem Domino exhibete. Hoc maximum est sacrificium: hæc oblatio perfecta. Hoc fiducia nobis fiet occasio: Chryf. Hom. 72. ad Pop. Direction. Learne wherein Gods worship consisteth.

Hoc est sacrificium acceptabile: hoc est holocaustum pingue, ut laudetur Deus, &c Hier. Comment. in Psal. 49.

§. 113. Of giving to God.

II. **W**Hat is warranable must be given to God. The sacrifices, whereof mention is here made, were by the Law prescribed: and in all manner of sacrifices by the Law prescribed, something was given to God. They therefore that appeared before the Lord without a sacrifice, are said to appeare ^a empty: which was expressly forbidden. The many ^b precepts of bringing oblations, vow-offerings, free-will offerings, first-fruits, tithes, and other gifts unto the Lord, and ^c Gods gracious acceptation thereof: yea and the many ^d threatnings against those who brought not those gifts unto the Lord, and judgements executed upon them, give sufficient prooffe to the fore-mentioned must. *What is warranable must be given to God.* The pious Jewes manifested herein much zeale to the Lord. When the *Tabernacle* was first to be made, the people were so free-hearted and bountifull in bringing *rammes skins, badgers skins, Shittim wood, oile, spices, sweet incense, fine linnen, blue, purple and scarlet, brasse, silver, gold, and all manner of precious stones*, as they brought ^e more then enough: a proclamation was made to *restraine them*. Wonderfull great and precious were the treasures which ^f David and his Princes prepared for the Lord towards the building of his house. At that time ^g they offered burnt offerings to the Lord, *a thousand bullocks, a thousand rammes, and a thousand sheepe, with their drink-offerings and sacrifices in abundance.* ^h Asa and his people offered *seven hundred oxen, and seven thousand sheepe.* ⁱ Hezekiah and his people, *two thousand bullocks and seventeen thousand sheepe.* ^k Josiah and his people *three thousand and eight hundred bullocks, and thirty seven thousand six hundred small cattell.* ^l Salomon went beyond all these, and offered a sacrifice of *two and twenty thousand oxen, and an hundred and twenty thousand sheepe.* Behold here what testimonies of gratitude were given to the Lord.

Object.

^a Deut. 16. 16.

□□□

^b Deut. 12. 11.

Exo. 22. 29.

Neh. 10. 32, &c

^c 2 Chr. 31. 5, 10^d Mal. 3. 8, 9.The zeale of
Jewes in gi-
ving to God.^e Ezo. 36. 5, 6.^f 1 Chro. 29. 1,
&c.^g ——— 31.^h 2 Chro. 15. 12ⁱ ——— 30. 34.^k ——— 35. 7, &c^l ——— 7. 5.

Object. To what end were such oblations, when as God required them not, nor cared for them, *Psal.* 40. 6.

Answer. 1 Singly and simply in themselves, as externall and earthly things, God tooke no delight in them, *Psal.* 50. 8.

2 As meere ceremonies separated from the substance and truth which they typified, God neither enjoyned nor required them, *Psal.* 40. 6.

3 As clokes for hypocrites to cover and colour their impieties and iniquities, God detested them, *Isa.* 1. 10, &c. *Isa.* 66. 3.

But as externall evidences of true piety, as types of Heavenly Truths, as parts of that outward worshippe and service which God prescribed, as visible demonstrations of gratitude, hee was well pleased with these sacrifices: they caused a sweet savour to enter into his nostrills, *Genes.* 8. 21. *Exod.* 29. 18. *Levit.* 1. 9.

Though God the Creator of all things stand in need of nothing that the creature hath, or can offer to him, yet by giving to him the things which in his Word we find to be acceptable to him, we manifest a willing and ready mind to do what lieth in our power: and give evidence that if any thing which we had, could stand the Lord in any stead, or do him any good, we would with all our hearts gratifie him therewith: which mind God doth as kindly and graciously accept, as if indeed he were profited by that which we offer unto him.

Be liberall and bountifull to the Lord, whosoever ye be that have any thing to give to the Lord. And who is it that hath not something, yea that hath not much to give, if hee be no niggard of what he hath? The poorest that be, have as many calves, as *Salomon* had, to offer to the Lord: calves of their lips, (*Hos.* 14. 2.) These are sacrifices which may bee offered up to God, (*Heb.* 13. 15.) The poorest that be, have a body, which they may present

How oblations were not accepted, and how accepted

Oblations testimonies of our service.

Dedit populo praeceptum sciendarum oblationum, quamvis non indigeret eis, ut disceret Deo servire. Item. advers. *Har.* 4. c. 14.

What the poorest may give to God.

Quisquis bene cogitat quid voveat Domino, quae vota reddat, seipsum voveat, seipsum reddat: hoc exigatur, hoc debetur. Aug. Enar. in *Psal.* 115.

as a living sacrifice holy and acceptable to God, (Rom. 12. 1.) The poorest that be may every day morning and evening and at other times also direct their prayer to God as incense, (Psal. 141. 2.) Yea they may mixe therewith the sweetest incense of the intercession of Christ, and offer all up upon the golden altar which is before the throne, (Rev. 8. 3.) The poorest that be may bring to God a broken heart and a contrite spirit, which is a sacrifice that God will not despise, (Psal. 51. 17.) The poorest that be may do justly, love mercy, and walk humbly before God, which the Lord preferreth before burnt offerings, and calves of a yeare old: yea before thousands of rammes, or ten thousand rivers of oile, (Mic. 6. 8.) These and other like offerings have all of all sorts (not the poorest excepted) now under the Gospell to bring and give unto the Lord. These sacrifices Saints offer to God. These sacrifices they solemnize without intermission day and night, especially that of giving themselves to God. All good workes are sacrifices fit for God, and acceptable to him. There are also severall talents given to severall persons, though not to all alike, (for to one are given five, to another two, to another but one) yet to him that hath the least so much is given, as by a good improve ment thereof, hee may bring some increase and advantage to the Lord, and that so acceptably, as the Lord thereby wilbe moved to say, *Well done thou good and faithfull servant, thou hast been faithfull over a few things, I will make thee ruler over many things, &c.* (Mat. 25. 21.) As for rich men, they may yet further honour God with their substance, (Prov. 3. 9.) They may do good and distribute: for with such sacrifices God is well pleased, (Heb. 13. 16.) They may so communicate to the necessities, not onely of the poorest Saints, but also of the Ministers of Gods Word, as what they doe in this kind may be an odour of a sweet smell, a sacrifice acceptable and well pleasing to God. (Phil. 4. 18.) Thus as there were sacrifices of old, there are sacrifices still: as oblations of old, so oblations still. Onely the kind of them is altered.

These sacrifices allowed, approved, accepted under the Gospell,

Hoc vos sacrificium Deo offertis: hoc sacrificium sine intermissione die ac nocte celebratis: hostia facti, &c. Cyp. Epist. 1. 3. Ep.

25. Apta Deo sacrificia sunt opera virtutis. Amb. de Cain. & Abel. c. 6. What rich men may give to God. Oblationes & illis: oblationes & hic. Sacrificia in populo: sacrificia & in ecclesia: sed est specie. immutata tantum. Iren. advers. Hæc. 1. 4. c. 34.

Gospell, *Please the Lord much better then oxen and bullocks that have hornes and hooves*: yet to us are they nothing so chargeable, as the oblations, and sacrifices were to the Iewes. Why then do we returne so little to the Lord? Are his mercies fewer in number, or lesse in worth to us under the Gospell, then they were to his people under the Law? If the difference betwixt the old and new covenant, betwixt Gods dealing with his Church before, and since Christ was exhibited, were thorowly discerned, we should find just cause to say, *He hath not dealt so with the Iewes, as he hath dealt with Christians*. We want those zealous affections which the pious Iewes had. Were our inward disposition answerable to theirs, we would not, we could not come so short as we do of outward expressions of gratefulnesse. Let us by due meditation of Gods surpassing kindnesse to us, be stirred up willingly and chearefully to give what we shall understand to be acceptable to him. God gives all: to God againe let all be returned.

Pfal. 69. 31.

*Deo datur omni-
a tribuenda.
Chrys. Hom.
10 in 1 Cor. 3.*

§. 114. *Of vowing praise to God.*

PSAL. CXVI. XVIII.

I will pay my vowes unto the LORD, now in the presence of all his people.

THe immediate inference of this verse upon the former, sheweth the principall matter of the Prophets vow. For he maketh mention of his vow, as of a motive, the more to provoke him to offer up a sacrifice of thanksgiving. But if he had not vowed such a sacrifice, what motive could his vow have beene thereto? This approved patterne of the Prophet giveth evidence, that,

*See Vers. 14.
§. 89.*

Praise to God is a meet matter to be vowed.

Where mention is made of performing vowes, expresse mention useth there to be of this very matter, and that

R 4

where

a Psal. 50. 14.

b ——— 12. 13.

c ——— 56. 13.

d ——— 11. 8.

*Hec sunt uerba**Propheta ut lau-*
dem dominicam
celebret. Hier.
Comment. in
Psal. 55.

* Gen. 28. 22.

† Iudg. 11. 31.

One end of a
vow to give
evidence of
mans respect
to God.

Another end
of a vow is
gratitude.

where directions are given for vows, thus, ^a *Offer unto God thanksgiving, and pay thy vows:* and where performance is promised, thus, ^b *My praise shall be of thee, I will pay my vows.* ^c *Thy vows are upon me, O God: I will render praises unto thee.* ^d *I will sing praise to thy name for ever, that I may daily performe my vows,* The praises which he sang to the Lord tending to this end, *that hee might performe his vow,* evidently prove that he had vowed so to doe. Where *Iacob* vowed that *the stone which he set for a pillar, should be Gods house,* what intended he thereby, but that publike and solemne praise should be given to God? This was the maine substance of *Leptahs* vow, that in way of thanks he would give something to the Lord. If his vow had not too farre extended it selfe, even to such things as might not bee offered to the Lord, it had bene a warrantable and commendable vow.

1 A vow rightly made is of something to be done for the Lords sake, and to testifie our respect to him. If a vow be made against any sinne, or against temptations or occasions that lead thereto, it is because by sinne God is offended and dishonoured. Now to vow against that whereby God is offended and dishonoured, is implicitly to please and to honour God. If a vow be made for performing any duty, that is made somewhat the more directly to the honour and praise of God: for, all good duties tend thereunto. Now, because there is nothing wherein and whereby we can more honour God, or better testifie our respect to God, then by giving praise to him, to praise God must needs be a very fit subject for a vow: yea the best that can be.

2 In making a vow something is aimed at, either as received, or as expected from the Lord, which occasioneth the making thereof. When in distresse a vow is made, it is in expectation of deliverance from that distresse. When to avoid sinne, a vow is made, it is to gaine assurance of pardon for that sinne before committed, and assistance against it for the time to come. Though in these and other like cases a vow be made before the kindnesse, for which it is made, be received,

received, yet it is to binde us unto gratitude for the kindnesse which wee desire and expect. If after a kindnesse conferred a vow bee made, then it is an apparent testimony of gratefalsnesse. But what duty more proper to gratitude then praise of God? Wherefore, to praise God is a matter most meet to be vowed.

3 Those duties whereunto we are most bound, from performance whereof, no superiour power on earth may hinder us, which by the gift of grace, that God useth to give to his children, wee are able to doe, wee ought especially to vow. But in the uppermost rancke of all such duties, *praising of God*, is most justly to bee placed. So as, if any bee meet to bee vowed, this is of all most meet.

4 A vow must alwayes bee joyned with prayer. Commonly when men earnestly desire the removall of some evill, or the obtaining of some good thing, in opening their desire to God, they will vow something to him. At least when a vow is made, prayer must then be made for grace to keepe it. Now when in making any petition to God, the mind is fixed on rendering something to God, and is thereby brought to vow praise unto him, this vowing of praise will much enlarge the desire of a mans heart, and settle his soule in assurance of obtaining what hee desireth.

A vow of praising God in craving any blessing from God, is like to this protestation, *As wee forgive them that trespassse against us*, annexed to the fift petition, whereby we are stirred up more earnestly to crave, and more stedfastly to believe, pardon of our sinnes. The thought of praising God, especially when it is ratified by a vow, workes much confidence in Gods favour towards him, that is in truth resolved to performe that vow. Is not this then a very meet matter to be vowed?

Do ye now enquire, what ye may vow, what ye may render? Whether such creatures as were sometimes offered on altars? Thou needest offer no such thing. There is in
thee

A third end of a vow to tie us more firmly to that whereunto we are otherwise bound.

A vow of praise in prayer quickeneth it.

Exhortation to vow praise in praying for any speciall blessing.

*Quid voverasū,
quid reddasū?
An forte anima
illa qua offer-
ebantur ad aras
aliquando? Nihil
tale offeras.
In 10 e?*

*quod voveas &
reddas. De cordis
arca profer laudis
incensum. Aug.
Enar. in Psal.
55.*

thee what thou maist vow and render. From the arke of thy heart bring forth the incense of praise. Now therefore yee who are well informed in the lawfulnessse, meetnesse, excellency and utility of this duty of making vowes to God, (whereof before) and are thereupon moved to put the duty in practice, here take notice of this maine matter of a vow, and be forward in vowing praise to God. When for themselves men crave in sicknesse, recovery of health; in penury, supply of their necessities; in restraint, liberty; in sterility, children; in oppression, protection; in their labours, successe; in any danger, safety; or in any other case, any needfull blessing; yea when they pray in the behalfe of others, whether for the Church in generall, or such parts thereof as are in distresse, or for their owne nation, citie, towne, parish, family, children, or any others: when they pray for any more then ordinary blessing, and favour from the Lord, let them in making that prayer vow to render praise unto the Lord: that when the Lord giveth any evidence of hearing their prayer, they may say, *I will praise thee, O Lord, that I may performe my vow.*

See more of this verse, before, on verse 14.

§. 115. *Of the meaning and method of the last Verse.*

PSAL. CXVL XIX.

In the courts of the LORDS house, in the midst of thee, O Ierusalem.

* See §. 107.

IN these words the Prophet * determinately and expressly setteth downe the place where he vowed to praise the Lord. In the former verse, and before that in the 14th verse, he generally professed to do it, *in the presence of all Gods people.* Here he describeth the place of the presence of Gods people, where they assembled together: and that

i By

1 By the Relation thereof to God.

2 By the Situation of it.

The place in relation to God is stiled the *LORDS house*. This title is in Scripture used to expresse a select place, or an elect people.

As it hath reference to a place, it is taken indefinitely or determinately.

1 In an indefinite acception any place where God is pleased to afford an especiall representation of his presence, may be named *Gods house*. Thus ^a that place where *Iacob* in his journey lay and slept, is called *The house of God*, because of that divine vision wherein the Lord there appeared to him. The reason of this name given to that place, is expressly rendered in these words, ^b *Surely the LORD is in this place*. On a like ground the places where the Lord appeared to ^c *Moses*, and to ^d *Ioshua*, are called *holy ground*.

Determinately, this title, *Gods house*, is attributed to places on earth, or in heaven.

On earth it was given to two places, the *Tabernacle* and the *Temple*, both ^e that which was built in *Salomons* time, and ^f that also which was built after the captivity. These in their severall times were places where were especiall representations of Gods presence, and whither Gods people by Gods appointment assembled to worship him, and in those respects were called *Gods house*.

2 The *Tabernacle* continued to be *Gods house* the space of 487 yeares, from the first making of it in *Moses* his time, till the *Temple* which *Salomon* built was finished. ^h Then was the *Tabernacle* carried into the *Temple*, and after that remained no more to be of use for an house to God.

3 The *Temple* which *Salomon* continued to be *Gods house* for the space of foure hundred yeares, from the time when it was first built till the burning of it downe in *Zedekiahs* time.

4 The *Temple* built after the captivity continued for the space almost of five hundred yeares, ^k from the time of *Zorobabel*, till it was utterly ruinated by the *Romans*.

What Gods house is.

^a Gen. 28. 17.

^b ——— 16.

^c Exo. 3. 4.

^d Ios. 5. 15.

^e Iudg. 18. 31.

20. 26.

^f Sam. 1. 24.

3. 15.

^g 1 King. 6. 37.

38.

^h Ezr. 6. 7.

Hag. 1. 14.

ⁱ 1 King 8. 4.

^j 1 King. 23. 9.

^k Ezr. 3. 8.

Mat. 24. 2.

5. The

* Ioh. 14. 2.

5 The * highest *heaven* is called *Gods house*, most properly, because the most perspicuous manifestation of Gods presence, that can be given, is there given.

* 1 Cor. 1. 2.

1 Pet. 1. 2.

* 1 Tim. 3. 15.

6 The *elect people* who are stiled, *The house of God*, are those that are comprised under this title, *Church*, which is the *communion of Saints*. In this communion, ^mall that professe the true Christian Religion, and subject themselves to the ordinances thereof, are, in the judgement of charity, reputed. To these ⁿS. Paul having given this title, *house of God*, to shew whom he meant thereby, he addeth, *which is the Church of the living God*. These Saint Peter meaneth where he saith, *Judgement must begin at the house of God*, (1 Pet. 4. 17.) For as the whole Church jointly considered in it selfe, so also every particular member is counted and called *Gods house*. Thus is this phrase taken where the Apostle, in relation to the Lord, saith, *Whose house we are*, (Heb. 3. 6.) and againe, *Ye are the temple of the living God, as God hath said, I will dwell in them*, (2 Cor. 6. 16.) So as every one may account himselfe to be a spirituall house of God, so he walk not in the flesh, but in the spirit.

*Domum Dei
spiritualem seip-
sum quisq; agnos-
cat, qui tamen
non in carne am-
bulat, sed in spi-
ritu.* Bern. sup.
Cant. Ser. 46.

Concerning the particular *house of God*, which is here in this Psalme mentioned, it can hardly be determined for certain which it should bee, because the *Author*, and *Time* of penning this Psalme are not expressed. If the Psalme were penned by any Prophet after *Dauids* time, then questionlesse he meaneth the *Temple*. If *David* (as it is most probable) were the penman of it, then can it not be meant of the *Temple*, which was not then built: but rather of the *Tabernacle*.

* 1 Chro. 21. 29

2 Chro. 1. 3.

1 Chro. 15. 1.

— 16. 1.

2 Sam. 6. 17.

* 1 Chr. 16. 37.

38, 39, &c.

* Ios. 18. 25.

— 31. 17.

But hence ariseth another doubt. In *Dauids* time there were two sacred *Tabernacles*. ^pOne made by *Moses*, called the *Tabernacle of the Lord*, which was in the *high place at Gibeon*. ^qThe other made by *David* for the *Ark of God*. ^rIn both these *Tabernacles* there were Ministers appointed to performe daily services to the *Lord*. Which then of these *Tabernacles* is here meant?

They were in severall places. ^t*Gibeon* was one of the cities

cities of *Benjamin* allotted to the Priests. There was the *Tabernacle*. But the *Arke* was in the city of *David*, which was * *Zion* in *Ierusalem*.

The title, *house of God*, and the courts applied to that house, give some evidence, that he meaneth the *Tabernacle* made by *Moses*. For^t that is usually stiled the *house of God*, the *Tabernacle of the Lord*. But the *Tabernacle* that *David* made is never so called. Besides we read of a * spacious court appertaining to the *Tabernacle* made by *Moses*. For, that *Tabernacle* (as afterwards the *Temple* after the patterne thereof) was divided into three parts.

1 The innermost, called the *Sanctum Sanctorum*, the most holy place, whereinto^a the High-Priest onely was to enter, and that but once a yeare.

2 The Middlemost, called the *holy place*, wherein the Priests performed their daily services, in which respect it was called the ^b court of Priests.

3 The outermost; called the *court of the Tabernacle*.

^d Into this came all the people: in which respect it was called *the great court*. ^f Hither they brought their sacrifices; here they stood and beheld the Priests offering them: for ^g the great altar whereon the ordinary sacrifices were offered stood at the partition betwixt this court and the *holy place*. Hence was it, that the people are said to ^h compass the altar: and to ⁱ lay hold on the hornes of the altar. But we read not of any such courts appertaining to the *Tabernacle* which *David* made. Yea after *David* had made a *Tabernacle* for the *Arke*, ^k the most solemn assemblies were notwithstanding at the other *Tabernacle*. It is therefore most probable, that by the *Courts of the Lords house* he here meaneth that publike and solemn place of assembling at the *Tabernacle of the Lord*.

Object. That *Tabernacle* was in *David*s time ^l at *Gibeon*, how can that stand with the scituation of the place here mentioned, *In the midst of Ierusalem*.

Answer. It is not necessary that both those clauses be applied to one and the same place. But as he mentioneth two duties,

^a 2 Sam. 3. 6, 7, 9

^t Iudg. 19. 18.

² Sam. 12. 10.

² Numb. 17. 13
19. 13.

Ios. 23. 19.

1 King. 2. 28, 29

1 Chro. 16. 39

² Exo. 27. 9, &c

Lev. 6. 16.

⁷ Exo. 26. 33.

² Lev. 16. 2.

² Exo. 39. 1.

^b 2 Chro. 4. 9.

^c Exo. 27. 9.

^d 2 Chro. 23. 5.

^e — 49.

^f Lev. 17. 5.

^g Exo. 40. 6.

^h Psal. 26. 6.

ⁱ 1 King. 1. 50.

— 2. 28.

^k 1 Chro. 16. 40

2 Chro. 1. 3.

^l 1 Chro. 16. 39

2 Chro. 1. 3.

duties, so he noteth two places fit for each duty. The first duty is to offer sacrifice of thanksgiving. This was most fit to be done in the Tabernacle at Gibeon, which was the court of the Lords house. The other was to call upon the name of the Lord. This was most fit to be done before the Arke which was in the Tabernacle that David had made for it, ^m in his owne city, even in the middest of Ierusalem.

Ierusalem was the most famous city that ever appertained to the Iewes. It was the place where Melchizedek the first, most ancient, and best King that we read of after the flood, even that King, who by reason of his integrity was called ^a a King of righteousness; and by reason of the peace which he preserved, the place where he reigned was called ^b Salem. That Ierusalem was this Salem, both the notation thereof, and also the title ^c Salem (after it was called Ierusalem) given to it, do give sufficient prooffe. The ^d Hebrewes do use the name Ierusalem where this Salem is mentioned. This title Ierusalem is compounded of two words. One is taken from that proverbiall name which Abraham gave to the place where he was about to sacrifice his sonne, ^e Iehovah-jireh, the Lord will provide. The other is taken from the name of the place where Melchizedek was King, which was Salem, peace. So as the meaning of the name of Ierusalem is, He will provide peace, or the vision of peace. The Hebrew word is oft set down in the ^f duall number, a number that signifieth two, because of the two places whereon it was built, which were Salem before mentioned, and Moriah, the place whither God sent Abraham to sacrifice his sonne. This place being the chiefeft of all the cities that were among the Iewes, the onely people of God under the Law, wherein the Arke then was, wherein the Temple was to be built, was an especiall type of the Church of God: and as ^h in the Old Testament the militant Church is oft set out by that name, ⁱ so in the New, the triumphant Church. Though therefore I cannot but think, that the Prophet here meaneth literally the city which was called Ierusalem, yet I doubt not but that under this title may also typically be meant the ^k Church of God.

The

Of Ierusalem.

^a Heb. 7. 2.

^b Gen. 14. 18.

^c Psal. 76. 2.

^d Gen. 14. 18.

תרגום

Targum

ירושלם

Item Psal. 76. 2.

^e Gen. 22. 14.

יהוה

ייראה

Iehovah-jireh provide.

bit.

Hierusalem est

visio pacis. Ber.

in Dedic. Ec-

cles. Ser. 5.

ירושלם

^b Psal. 51. 18.

128. 5.

Isa. 24. 23.

40. 9.

62. 1. 7.

Ier. 3. 17.

ⁱ Rev. 3. 12.

21. 2. 10.

^k In atrijs, &c.

id est, in Ecclesia

Trem. & Iun.

in Annot. in

hunc loc.

The substance of that which he intendeth by this description of the place is to shew that he would performe the fore-named duties in publike and populous places, such were the *courts of the Lords house*, where all the people of the Lord met together. Such also was *Ierusalem* the *metropolis*, and chiefe city of the Kingdome, where the Kings court was, and whither all of all sorts resorted. And that he might not be thought to intend to do it in a private corner of the city, closely and secretly, he addeth, *in the midst*, in the most open and populous part of that ample and populous place: which implieth an holy boldnesse: he would not be ashamed to bind himselfe publicly to performe such bounden, publike duties. Yea further to shew how his heart was set on that place where *the Arke of the Lord* was, by a most elegant and familiar kind of turning his speech to that place, as speaking to a most familiar friend in whom he delighted, he saith, *thee, O Ierusalem. In the midst of thee.*

α.ω.ς. πο.φ.

In this patterne of the Prophet is declared

A fit place for solemne and publike duties.

Summe.

Of this Description both the *Matter* and the *Manner* are distinctly expressed.

The *Matter* pointeth at two places.

1 That which was consecrated to sacred duties.

2 That where the most glorious representation of Gods presence was set.

The former is set out

1 *Generally*, by the use of it. *In the courts.* Courts are places for assemblies.

2 *Particularly* by the quality of it. *House of God.* Gods house is a sacred house, where sacred duties of piety are performed to him.

The latter is expressed by the name of it, *Ierusalem*: and amplified by that part thereof where hee would performe the fore-mentioned duty, *the midst*.

The *Manner* of setting out this latter is by an *Apostrophe*, turning his speech to the place it selfe, and speaking to it as to an intelligible creature, *thee O Ierusalem.*

The

The first branch, *In the courts*, sheweth that,

I. *Publike duties must be performed in publike places.* The sacrifice of thanksgiving which he professeth to offer, was a publike duty. The courts which here he meaneth, in which he would offer that sacrifice, was a publike place.

This stile of the house of God (which was given by reason of the divine service that was there performed to God) giveth evidence that,

II. *Places set apart for Gods worship are Gods houses.*

The midst of that populous city *Ierusalem*, being here so expressly mentioned, implieth that,

III. *Gods praises must be boldly set forth.*

The manner of directing his speech to *Ierusalem*, which was a type of the Church of Christ, as to one in whom hee much delighted, intimateth that,

IIII. *Our delight must be in Gods Church.*

§. 118. Of performing publike duties in publike places.

I. * **P**Ublike duties must be performed in publike places: I say publike duties, both because such an one was the sacrifice of thanksgiving, which is here intended, and also because of private duties Christ saith, ^a Enter into thy closet, shut thy doore: ^b appeare not unto men, to do this or that. But for publike duties, as here the Prophet protesteth to doe them in the courts of Gods house, so els where the Holy Ghost commandeth so to doe. ^a Bring an offering, and come into his courts. ^d Enter into his courts with praise. ^e That charge which under the Law was given for bringing sacrifices to the doore of the Tabernacle, concludeth the equity of this duty. So doth the frequent mention of ^f praising, ^g blessing, ^h giving thanks to God, and ⁱ not concealing Gods kindnesse from the Congregation. ^k The comming together in the Church, and into one place, whereof the Apostle maketh mention, was a publike assembly.

* §. 115.

See The whole
Armour of God,
Treat 3 Part. 2
§. 32, &c.

^a Mat. 6. 6.

^b ——— 18.

^c Psal. 96. 8.

^d ——— 100. 4.

^e Lev. 17. 4

^f Psal. 22. 32.

^g ——— 36. 12.

^h ——— 35. 18.

ⁱ ——— 40. 10.

^k 1 Cor. 11. 18,

20.

1 Publike places have a promise of Gods speciall presence in them. As a visible evidence hereof in the *Tabernacle* and *Temple* there was the *Arke*, and *Mercy-seat*. Now where can we with better confidence expect to have duties of piety accepted, then in those places where God after a speciall manner is present, expecting such duties to be performed to him: and accepting them when they are in a right manner performed. In confidence hereof the devout lewes did not onely *frequent* those publike places when they had liberty to go to them, but also when they were in other lands, so as they could not personally come to them, they would *pray towards* them.

2 Publike places use to have many people assembled together in them. Where many are assembled, there are many eye witnesses and eare-witnesses of the things that are there done. Where many such witnesses are, many spirits wilbe stirred up to glorifie God for that which they see done by others. They who are moved to glorifie God for that which they approve in others, wilbe moved to do the like themselves, that others may likewise glorifie God for that which they do. They which discern such a blessed fruit to sprout from the publike services which they performe in publike places, cannot but be much cheared in their soules, and also encouraged to take all occasions of doing the like againe and againe.

Ob. Christ and his Apostles performed publike duties in private places.

Ans. Difference must be put betwixt duties, persons, times and places.

1 There are some duties which may and must be performed both publickly and privately, as prayer, reading the word, catechising, &c. The manner of performing these make them to be accounted publike or private.

2 There are persons ordinarily, and extraordinarily called. They who are extraordinarily called may have such a speciall instinct and peculiar warrant as can be no patterne for ordinary persons.

Blessing may be expected in publike places.

1 King. 9. 3.

Mat. 18. 20.

Exo. 40. 20.

1 King. 3. 6.

Psal. 122. 4.

Dan. 6. 10.

Benefits of doing duties in publike places.

Difference betwixt duties to be done publickly and privately.

3 There are times of founding new Churches, and edifying settled Churches. Planters and Founders may have more liberty then such as find Churches planted, and settled in good order.

4 There are places of persecution where no liberty is granted for publike assemblies : and places of peace, where Churches have much rest, and great liberty. In places of persecution bounden duties must rather be performed in private, then omitted. For matter of circumstance must give place to matters of substance : matters of conveniency to matters of necessity.

Wherefore to leave extraordinary persons to their extraordinary warrant, we that live in well settled Churches, where thorow the diviue providence we have publike places for divine services set apart, whereunto we have much liberty on all occasions to resort, ought to bee of his mind, who ^a *was glad when they said, let us goe into the house of the Lord* : and was ^b exceedingly perplexed when by force hee was kept from thence. It was of old fore-told that this should be the disposition of Saints under the Gospell in the kingdome of Christ : to say, ^c *Come ye, let us goe up to the mountains of the Lord, &c.* Christ and his Apostles, though they had just cause and good warrant to performe many publike duties in private places, yet did they much frequent those publike places, where publike duties were in their time performed. Of Christ it is expressly recorded that, ^d *as his custome was*, he went into the Synagogue on the Sabbath day. Of the Apostles also, and of them that continued in their doctrine and fellowship, it is said, ^e *They continued daily with one accord in the Temple praising God.* Herein lieth a maine difference betwixt such, as like Christ, do all to edifying (^f *He ever taught in the Synagogue and in the Temple, whither the Jewes alwaies resort*) and such as doe all for their owne ends, seeking to beguile others. (^g *They creepe into houses, and lead captive silly women.*) Wherefore to manifest a mind that aimeth at Gods glory, the edification of the Church, the quickening of our owne spirits, let us take the

occasions

^a Psal. 122. 1.

^b ——— 84. 1. &c.

^c Isa. 2. 3.

^d Luk 4. 16.

^e Act. 2. 46.

^f Joh. 18. 20.

^g 2 Tim. 3. 6.

occasions that are offered, to go into the courts of the Lords house, and performe duties of piety according to their kind, publike duties publicly, solemn duties solemnly. This is a good Christian *decorum*, agreeable to that Apostolicall rule, ^b *Let all things be done decently and in order*, (1 Cor. 14. 40.) Let us therefore be every one of his mind who said, in the midst of the faithfull people I will praise thee, I will publish thee, O Lord.

In medio credentium populorum laudabo te, prae. dicabo te. Hier. Comment in Psal. 21.

§. 117. Of Gods houses.

II. * **P**laces set apart for Gods worship are Gods houses.

More then five hundred times is this title *house of God*, or *house of the Lord*, in holy Scripture attributed to places deputed unto divine service. And because worship is done to God, not onely in materiall Temples, but also in the communion of Saints, yea and in the bodies and soules of particular Christians, they also are called * *Gods houses*.

1 Though the Lord in his infinite essence be every where present, ^b *filling heaven and earth*: and have ^c *the eyes* of his providence in every place *beholding the evill and the good*: yet ^d the speciall presence of his grace and favour abideth in the places where he is truly and duly worshipped. These places therefore are to him as Kings palaces and houses: which most properly they account their owne.

2 Gods greatest care is over these places. He bringeth light into them by his word: he beautifieth them by his ordinances: he continually repaireth them, and keepeth them from ruine by holy discipline. In them are the treasures of his graces. Orders, Offices, All needfull provision, The bread of life, The wine of spirituall consolation and other like blessings of an house are there. There God dines and suppes with his people. All things fit for an house are there; which, whosoever observeth, cannot but say of such a place, it is *the house of God*.

* S. 115.

a Heb. 10. 21.

— 1. 6.
Gods speciall presence in places where he is worshipped.

^b Jer. 23. 33, 34.

^c Pro. 15. 3.

^d 1 King. 9. 3.
Mat. 18. 20.

God provides for the places of his worship

2 Chro. 36. 14.
Admiration at
Gods houses
on earth.
Psal. 81. 1, &c.

*Quidni mons
um mons ubi
tam mlt. iplex
omnium delicta-
bilium copia, ubi
copiarum omni-
um plenitudo?
Erit enim mons
pacis, mons gau-
dij, mons vite,
mons glorie, &c.
Ber. Sermon de
verb. Psal. 23.*

Exhortation
to dwell where
Gods house is.

3 God is very jealous over such places. He cannot endure to have them defiled, profaned. It was one cause of the Jewes captivity, that *they polluted the house of the Lord.*

O how enamoured should we be with such places! If we be where we cannot come to them, nor joyne with Gods Saints in worshipping the Lord, how should it grieve us? No place in the world, were it every way as faire, as fertile, as pleasant, as profitable in all earthly commodities, as *Eden*, or *Paradise* was, should give us content, if Gods house be not there: if no place be there for Saints to assemble together to worship God. In nothing is any part of the earth made more like to heaven, then in having Gods house situate on it. The Prophet fore-told that the mountaine of the Lords house should be established in the top of the mountaines, and exalted above the hills. Why should it not be accounted the hill of hills, where there is such plenty of all delectable things: where there is such a plenitude of plenty? It is an hill of peace, an hill of joy, and hill of life, an hill of glory. We count cities and townes that have Kings and Noblemens houses in them, happy, by reason of the great provision, and all manner of commodities that are brought to them. Much more happy may we account those cities and townes where are many houses of God: if indeed they be true houses of God. Externall buildings made with stone or bricke, timber, lead, iron, and other such materials, though never so pompous and glorious without and within, can not justly be accounted Gods houses, if Gods people assemble not in them to worship God, if Gods ordinances be not there duly observed, if there be no prayers made to God, no Word of God preached, no Sacraments administred, no divine discipline exercised in them. But where these are, there are Gods houses. And happy are the places where Gods houses are.

Ye that desire to dwell in cities or townes, be sure that Gods houses be in those cities or townes. What are best ordered companies without the communion of Saints? What the best merchandizes without such as are brought from

from the celestiall *Canaan*? What all sort of wares without such as the wisdom of God setteth out?

And ye that desire to have your houses stand by themselves in the open aire, bee sure that an house of God be so neare them, as on all occasions ye may resort to them. What is the sweetest aire without the breath of Gods Spirit? What the most fertile soile without the fruitfull word of God? What the clearest springs and brooks without the current of grace? What the best growne woods without Gods plants? What the most melodious singing of birds without Saints singing hymnes and spirituall songs, making melody to the Lord in their hearts? What all country or city commodities without divine ordinances? But in Gods houses (rightly and justly so called) are all these to be had. There is a kind of *fatnesse of Gods house*, that is a fulnesse and sweetnesse, whereby all that duly frequent the same, *shal be satisfied*. Be therefore, if possibly ye can, where Gods house is. *Blessed are they that dwell there.* The Psalmist in a rhetoricall amplification of this point seemeth to envy the *sparrowes* and *swallowes* which roosted and built their nests about the house of God whereunto he could not come, though his *soule longed and even fainted* for it.

Pfal. 36. 8.

Pfal. 84. 4.

— 3:

— 3:

Direction to
such as enjoy a
free liberty of
Gods house.

Act. 2. 46.

Pfal. 27. 4.

Pfal. 26. 8.

Eccl. 5. 3.

Finally, ye that have that favour and honour to dwell where Gods house is, esteeme it as a great favour and high honour: and testifie as much by your answerable carriage.

1 Frequent Gods house on all occasions. The Christians of the purer primitive times of the Church, *continued daily with one accord in the Temple*. This *one thing* did the Man after Gods owne heart desire, and professeth more and more to seeke after it, even to dwell in *the house of the Lord all the daies of his life*: that is, as an inhabitant to have recourse unto it on all occasions. For, saith he to the Lord, *I have loved the habitation of thy house, and the place where thine honour dwelleth.*

2 *Keepe thy foot when thou goest to the house of God*: that is, keepe thine heart, which is to thy soule as thy foot to thy

body, to carie it this way and that way. Go therfore to Gods house with a well prepared heart. There is he present, who searcheth and trieth the heart.

Gen. 28. 16, 17

3 At the very entring into Gods house, let an holy trembling and awfull feare possesse thy soule. The great God, the King of glory is there. When *Iacob* by a divine vision, which was shewed him in a place where he slept, perceived that the *Lord was in that place, hee was afraid and said, How dreadfull is this place? This is none other but the house of God.*

Isa. 29. 13

4 When thou art there, keepe thy thoughtes from wandering. Let not thy soule be fixed on any other thing then on God, and his holy ordinances which thou performest, least thou be reckoned in the number of them, *Who draw neare to God with their mouth, and with their lips do honour him, but have removed their heart farre from him: and so thy service be rejected of God.*

Ioh. 2. 14, &c.

5 Prophane not Gods house with *Merchandizes*, for which *Christs* indignation was so incensed against the *Jewes* in his time, as with a *scourge* he drave them out. Prophane it not with worldly communications, or actions: much lesse with any impious or unrighteous words or deeds.

Ier. 7. 9, 10.

6 Pervert not Gods house by making it a pretext for any impiety or iniquity. As if having Gods house by thee, thou shouldest thereby be justified, or bolstered up against evill. *Will ye steale, commit adultery, sweare falsly, and walke after other gods, and come stand before me in this house (saith the Lord) which is called by my name, and say, we are delivered to do all these abominations?*

§. 118. Of holy boldnesse in praising God.

III. * **G**ods praises must be boldly set forth. We may not be daunted, or ashamed therein, as men which do things secretly in a corner, but by doing this duty in the midst of populous places, manifest holy boldnesse, as he that said, ^a *I will praise him among the multitude.* ^b *I will speake of thy testimonies also before Kings, and will not be ashamed.* ^c *Before the Gods will I sing praise unto thee.* Thus Saint Paul, though as a malefactor he was brought before ^d King Agrippa and Bernice sitting in great pompe, with Festus, the chiefe captaines, and principall men of the city, where were great multitudes of people, yet in declaring the admirable worke of God in his conversion, saith, ^e *I speake freely.* Herein hath the Lord Christ made himselfe a worthy patterne: for in this case thus he saith, ^f *In the midst of the congregation will I praise thee. My praise shall be of thee in the great congregation.*

1 Such is the excellency, such the necessity of praising God, so honourable, so acceptable unto God, so usefull and beneficiall is it to us, by so many bonds are we bound thereunto, as if all the things in the world which can be pretended to make any ashamed or afraid thereof, whether reputation, promotion, riches, friends, liberty, life, or any thing els, were put into one ballance, and the inducements to move us boldly to performe it, put into another, they would be found beyond all comparison too light.

2 By Saints boldnesse in praising God, as they who are like minded, are much affected and stirred up to blesse God, so the weake and faint-hearted are strengthened and encouraged, and gaine-sayers, scorers, and all sorts of adversaries daunted and put to silence.

Great cause of just complaint may hence be taken, not onely against impious and prophane persons, who care not to give any praise at all to God, either in private corners, or in the midst of assemblies, but also against such as in their

* §. 115.

a Psal. 109. 30.

b ——— 119. 46.

c ——— 138. 1.

d Act. 25. 23.

e ——— 26. 26.

f Psal. 122. 23, 25

Heb 2. 12.

The things
which make
men ashamed,
of no moment

Benefits of
boldnesse.

Reprehension
of mens timor
ousnesse in
praising God.

judgements are convinced of the equity of the duty, and in their consciences perswaded of the necessity thereof: and thereupon are moved inwardly in their hearts, or secretly in their closets, or other like places to praise the Lord: but to do it in assemblies, in the midst of populous places, they are ashamed. What is this but to preferre man to God, and applause of men to Gods approbation? May it not be said of such, *They have their reward?* Surely their owne judgement and conscience are terrible witnesses against them. Fearefull is the doome which Christ hath denounced against them; For, saith he, *Whoever shall be ashamed of me, and of my words in this adulterous and sinful generation, of him also shall the sonne of man be ashamed, when he cometh in the glory of his father with the holy Angels.* If therefore we stand before Kings and Governours for the Lord, we ought not to be ashamed, but resolute and constant.

Be bold, be bold, ye servants of the Lord, in sounding forth the praises of your God. Goe into pressies of people: and in the midst of them praise the Lord. Wicked men are over-bold in belching forth their blasphemies to the dishonour of God: they care not who heare them. They sticke not to do it in the midst of cities. Shall they be more audacious to dishonour God, then ye zealous to honour him? Assuredly Christ will shew himselfe as forward to confesse you, as you are, or can be to confesse him. This holy boldnesse is the ready way to glory. To adde an edge to this exhortation, well observe these few rules following.

1 Duly consider the difference betwixt God and man. It is dis-respect of God, and too much respect of man, that maketh many ashamed and afraid to declare before men that duty which they owe to God.

2 Take an invincible resolution to doe what you see just cause to do. Want of a setled resolution makes men when they meet with any discouragements, to turne back, and to cease prosecuting that, which in their conceipt causeth feare and shame.

3 Passe not for praise or dispraise of men: but ^k By ho-

nor

Mat. 6. 2.

Mat. 8. 38.
Si ante reges & principes propter Dominum stemus, non confusum, sed constantes esse debemus. Hier. Comment. in Psal. 118.
Exhortation to boldnesse.

Mat. 10. 32.

Rules for boldnesse in praising God.
Dan. 3. 16, 17.

Acts 21. 13, 14

^k 2 Cor. 6. 8.

nour and dishonour, by evill report and good report, approve your selves to be Gods servants, bound with the uttermost of your power to set forth his honour. He that said, ¹*In the midst of the Church will I praise thee*, said also, ^m*I receive not honour from men*. But ⁿ*they which loved the praise of men more then of God*, though inwardly they believed in Christ, yet openly durst not confesse him.

¹ Heb. 2. 12.^m Ioh. 5. 41.ⁿ ——— 13. 42, 43

4. Contemne the world. Love of the world quencheth the heat of the love of God. The world is an inticing baite. Many are driven backe thereby. ^o*Demas*, that old Disciple *Demas*, having set his heart on the world, which hee loved too much, grew ashamed, and afraid to confesse Christ.

^o 2 Tim. 4. 10.

5 Give not reines to licentiousnesse. Turne not the grace of God into wantonnesse. Such unworthy walking of the profession of the Gospell cannot but make ashamed to appeare in the midst of such congregations as are fit to have Gods praises founded forth among them.

Iude vers. 4.

6 Be not companions with impious and profane persons. They will keepe thee out of the midst of the fore-mentioned congregations.

Eph. 5. 7.

7 Associate your selves with them that are pious and zealous: That are not ashamed themselves in the most solemne manner that they can to praise God. Such companions will put life into you, and provoke you to doe as they doe. In them especially are these proverbes verified, *As iron sharpeneth iron, so a man sharpeneth the countenance of his friend. As in water face answereth to face, so the heart of man to man.*

Pfal. 132. 1.

Prov. 27. 17, 19

§. 119. Of delighting in Gods house.

* §. 115:

a Psal. 122. 2.

b — 9.

c — 137. 5. 6.

d Isa. 52. 1.

* Zac. 9. 9.

f Psal. 137. 1.

* Lam. 2. 11.

h Psal. 102. 14.

i — 26. 8.

k — 27. 4.

l — 34. 3.

m — ibid.

n — 106. 5.

* Psal. 45. 9, 13

P Jer. 31. 4.

q Rev. 21. 2.

r Cant. 4. 8.

f Rev. 19. 8.

* Cant. 1. 8.

* Psal. 45. 13.

intrinsecus sui

viri dignitate or-

nata est Ecclesia:

Aug. adverb.

Iud. 1. c. 22.

IIII. * **O**ur delight must be in Gods Church. It was usual with the Prophets familiarly with much delight to direct their speeches to *Ierusalem*, and to *Zion* as types of Gods Church, after this manner, ^a *Our feet shall stand within thy gates, O Ierusalem:* ^b *I will seeke thy good.* ^c *If I forget thee O Ierusalem, let my right hand forget her swining. If I do not remember thee, let my tongue cleave to the rooffe of my mouth: If I preferre not Ierusalem above my chiefe joy.* Then especially did they cheerefully manifest their mind to her, when they had good tidings to tell her, thus, ^d *Awake, awake, put on thy strength, O Zion: put on thy beautifull garments O Ierusalem, the holy city, &c.* ^e *Rejoyce greatly, O daughter Zion, shout O daughter of Ierusalem: behold thy King commeth unto thee, &c.* In her misery they could not refrain teares: for thus they say, ^f *We wept when we remembered Zion. & Mine eyes do faile with teares, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people.* This compassion in misery is a great evidence of much love and delight: whereupon it is said, ^h *Thy servants take pleasure in her stones, and favour the dust thereof.* Yet a greater evidence thereof are the many passionate words which are used in reference to her, as ⁱ *love of her,* ^k *desiring and longing after her,* ^m *sain-ting for her,* ⁿ *rejoycing and glorying in her.*

All things that may work true delight are in the Church. Therefore the Holy Ghost hath set her forth by most amiable titles and ornaments, as ^o *Queene, Kings daughter,* ^p *Virgin,* ^q *Bride adorned for her husband,* ^r *Sponse,* ^s *Wife,* ^t *Fairest of women,* ^u *All glorious within, her clothing also of wrought gold.* Within the Church is adorned with the dignity of her husband.

In the Temple which was a type of the Church, typically were prefigured such things as are of force to draw a mans mind, and heart thereunto.

I God

1 God did there in a most gracious manner represent himselfe sitting on a ^a *mercy-seat*. So as in the Church is ^b a *throne of grace* wherunto we may go boldly, that we may obtaine mercy, and find grace to helpe in time of need.

2 Vnder this mercy-seat was an ^b *Arke*, which, being a kind of chest, prefigured that in the Church are all Gods treasures to be had. *Christ is this Arke.* ^c *In him are hid all Gods treasures.*

3 There was an *High-Priest*, who appeared before that mercy-seat, ^d *to beare the names of the children of Israel for a memoriall before the Lord continually,* and ^e *to make an attonement for all the Congregation of Israel.* Christ Iesus is that true *High-Priest*, who continually ^f *appeareth in the presence of God for us:* and ^g *is the true propitiation for our sinnes.*

4 There was an ^h *altar* for all manner of offerings; and ⁱ for sweet incense: prefiguring that God who accepteth the sacrifice of his Sonne for our sinnes, accepteth our free-will offerings, and by the sweet savour of the incense of Christs intercession, is well pleased therewith.

5 There was a ^k *table* to prefigure an holy communion ^l *betwixt the Lord and his people.*

6 There were ^m *lights*, ⁿ *bread*, ^o *water*, to shew that in the Church there are meanes to enlighten us, to feed us, to cleanse us, and to do all things requisite for us.

7 ^p Out of the outward court there was passage into the *holy place*, and out of it into the *Sanctum Sanctorum* the *most holy place*, to shew that first we must be in the Church in the number of those who professe the true Religion, so may we come by the grace of effectuall calling to be *Priests unto God*, and having served our time to enter into the true heavenly holy place.

Not without cause therefore doth the *Psalmist* stile the Church (*Psal. 26. 8.*) *The place where Gods honour dwelleth.* He thought it not enough to say, *The place where God dwelleth*, but where his honour dwelleth, which maketh much to the glory of the Church.

Doe not these things make the Church worthy to be sought

Privileges
of the Church
typified in the
Temple.

^a Exo. 25. 22.

^b Heb. 4. 16.

^c Exo. 25. 21.

^d Col. 2. 3.

^e Exo. 28. 29.

^f Lev. 16. 17.

^g Heb. 9. 24.

^h 1 Ioh. 2. 2.

ⁱ Exo. 38. 1, &c.

^j ——— 30. 1, &c.

^k Exo. 25. 23.

^l Luk. 22. 30.

^m Exo. 25. 37.

ⁿ ——— 30.

^o ——— 30. 18, &c.

^p Exo. 26.

Non sufficit dicere, locus habitationis Dei sed locus habitationis gloriae Dei. Aug. Enar. in Psal. 25.

sought after to be loved, to be delighted in? Many, many more are the prerogatives thereof which make it most amiable; but these may be sufficient to such as are not of a Stoicall disposition, very blockes, sensible of no delightful object.

The affection of our Prophet towards *Ierusalem*, the Church of God, is even for imitation worthy of all due observation: that our hearts also may be so enamoured with her, as not to think or speake of her, but with delight.

For this purpose two points shall briefly be declared.

1 How such a delight may be wrought.

2 How it may be manifested.

To worke it,

I Be well instructed in those priviledges and prerogatives which make the Church worthy to be delighted in. Thus will thy delight be more solid and stable.

2 Oft meditate thereon, so will thy delight be the more inflamed: Serious meditation on that which works affection, is as bellows to a fire, it enkindles it, and makes it flame out.

3 With-draw thy heart from other contrary objects which worke a corrupt delight therein. As the heart of him that is set on strange women, will thereby be alienated from his wife: So delight in the world and the vanities thereof will dimme, yea cleane put out our delight in the Church.

I I. To manifest thy delight in the Church,

1 Be ^a a member of that blessed communion.

2 Be ^b a companion of the other members thereof.

3 ^c Let her praises be ever in thy mouth.

4 ^d Pray for her peace.

5 ^e Seeke her good.

6 ^f Rejoyce in her prosperity.

7 ^g Mourne for her misery.

How delight
in the Church
may bee
wrought.

Evidences of
delight in the
Church.

a Psal. 122. 2.

b ——— 1.

c ——— 5.

d ——— 6.

e ——— 9.

f A.R. 2. 3.

g Psal. 137. 1.

§. 120. *Of provoking others to praise God.*

PSAL. CXVI. XIX.

Praise ye the Lord.

THe Prophet having abundantly testified his owne readinesse and forwardnesse to praise the Lord; contenteth not himselfe therewith, but that the more praise might redound to God, in the close of his hymne he stirreth up others, even all of all sorts without any limitation or exception of any to do the like, in this compound word, * *Praise ye the Lord.*

Of the duty implied in this phrase, which is to praise the Lord, sufficient hath beene spoken before. It remaineth here to speake of the meanes of spreading abroad and propagating the praise of God, by inciting others to praise him. This cohortation being added to his profession, two usefull observations hence arise.

I. *We must provoke others to praise God.*

II. *We must our selves practice what we provoke others unto.*

I For the first, the duty of provoking others is in Scripture applied to all points of piety, justice, and charity. For, what we find behoofull for our selves to do, we must thereunto incite others. In generall therefore its said, ^b *Consider one another to provoke unto love and to good works.* ^c *Exhort one another.* ^d *Edifie one another.* But more particularly for inciting others to praise God, as other bookes of Scripture, so especially the booke of Psalmes doth abound with incitations thereto: stirring up ^e *Angels, Kings, Princes, Iudges, Priests, Levites, old, young, male, female, all of all sorts:* yea by a Rhetoricall Apostrophe he turns his speech unto unreasonable and senselesse creatures, and calls on them to praise the Lord, thereby the more to quicken sensible and reasonable creatures thereunto. The 136 Psalme was purposely penned

a Of this word
See The *Whole*
Armour of God.
Treat. 3. Part.

2. §. 72.
Exhortamur vos,
fratres, ut laud-
etis Deum, & hoc
est quod vobis
omnibus dici-
mus, quando dici-
mus Alleluia,
See Aug. Ehar
in Psal. 148.
Provoke o-
thers to praise
God,

b Hebr. 10. 24.

c ——— 3. 13.

d 1. Thef. 5. 11.

e Psal. 148.

——— 135. 19. &c.

——— 149.

——— 150.

1 Chro. 16. 41

2 Chro. 5. 13.

7. 36.

2 10. 31.

Ezr. 3. 11.

*Cum ab homini-
bus beneficium
accepimus, alios
quoque provoca-
mus ad commu-
nem gratiarum
actionem, multo
magis ad Deum
invitandi sunt,
qui pro nobis
gratias agunt.*

Chryf. Hom. 2.
in 2 Cor. 1.

Psal. 45. 17.

penned and appointed to be sung time after time, both daily in the^f temple, and s on extraordinary occasions, to incense the spirits mutually of one another to praise God. The celestiall spirits (though they be every one most forward to praise the Lord, and need no incitation, yet) to shew their earnest and unsatiable desire to have it continually done by all, they cry one to another, *Hallelu-jah praise ye the Lord,* Rev. 19. 1, 3, 4, 6. When we receive a good turne from man, we use to stirre up others, to thanke him in our behalfe. Much more ought we to invite and incite others to praise God with us and for us.

The zeale we ought to beare to Gods glory: The love we owe to our brethren; The comfort that we may reape to our owne soules, by provoking others to praise the Lord, are as a three-fold twisted cord to hold us fast to the performance of this duty.

1 The more persons are brought to praise the Lord, the more is Gods name hallowed. Now it is an evidence of a great zeale of Gods glory, not onely with the uttermost of our owne power to praise him our selves, but also to be a meanes to draw on others so to do: as he that said, *I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.*

2 It is an evidence of much love to our brethren to incite them to praise the Lord, both in regard of the great need wherein they stand therof, and also in regard of the great benefit they may reape therby. All have great need to be daily stirred up to this duty, by reason of their naturall backwardnesse thereunto. The more excellent any duty is, the more backward we are by nature thereunto: but of all duties, none more excellent, none more divine, none wherein we come nearer unto the celestiall spirits, then this of praising God: which maketh our earthly, perverse disposition to be so dull to it, as it is, Can heavy things of the earth be forward to ascend upward? but in praising God our spirits ascend to heaven where God is. Hence also is it, that, though we are at some times quicke and forward thereunto, yet we soone

soone waxe dull therein, and as it were fall downward, as heavy weights, which though they be pulled up, by their owne heavinesse fall downe againe: or as water, which though with fire it be heated, of its owne nature waxeth cold againe. Therefore as weights are oft to be pulled up, as fire is oft to be put under water, and blowne up, so our spirits are oft to be quickned and stirred up by mutuall cohortations. The benefit whereof is very great, by reason of the true vertue and efficacy of incitations. As souldiers, even fresh water souldiers, and all that strive for masteries by running, riding, rowing, shooting, wrastring, &c. are much animated and whetted on by acclamations, and incitations, so Christians by holy exhortations are much quickened to praise the Lord.

3 We give evidence to others, and gaine assurance to our selves of the spirit of grace abiding and bearing rule in us, by drawing on others with us to praise the Lord. This spirit is called the *announcing*, (*1 Iob. 2. 30. 27.*) It is as an *ointment poured forth*, (*Cant. 1. 3.*) which so diffuseth the sweetnesse of the favour that is in it, as all that are neare it, carie away some of the sweetnesse of it. And is it not a great comfort to have assurance of such a spirit? What now can be more blessed, then not onely to glorifie the good God with our owne tongues, but also to stirre up others by our meanes to glorifie him.

Certainly these, with other like motives, were of force with him, who said to God, *I have not hid thy righteousness within my heart: I have declared thy faithfulness, and thy salvation: I have not concealed thy loving kindness, and thy truth from the great congregation*, (*Psal. 40. 10.*) And againe, *I will declare thy name unto my brethren: in the midst of the congregation will I praise thee: I will give thee thanks in the great congregation: I will praise thee among much people*, *Psal. 22. 22.*

The application of this point concernes all of all sorts. Especially it concernes Ministers to whom are committed in a peculiar manner the words of exhortation. The Priests and Levites,

*Quid beatius
nobis foret, si glo-
rificamus non
solum linguâ no-
strâ bonum De-
um, sed et proxi-
mos quoque ut
nostro nomine
eum glorificent,
incitemus.*
Chrys. Hom.
27. in Gen. 3.

Psal. 73. 23, 19, 20.
2 Chro. 7. 6.

EXO. 15. 1.

Iudg. 5. 1.

1 Sam. 1. 7.

Gen. 35. 2.

Ios. 24. 15.

I Sa. 58. 7.

1 Cor. 12. 12.

*Ista est clarissima
 Dei magnificatio
 quando per innumeras
 linguas glorificationem
 offerimus. Chr.
 Rom. 16. in
 Gen. 8.
 I Sa. 56. 12.*

Levites were of all most of all bound, as to praise the Lord themselves, so in the midst of great assemblies to incite others, and to sing and say, *Praise ye the Lord*. Next to Ministers, Magistrates, who are as Generalls and Captaines in the Lords army, are bound by vertue of their authority over others to provoke them to praise the Lord. Thus *Moses and the children of Israel*, not he alone, but he with them, he directing and inciting them, *sang unto the Lord*. So *Deborah and Barak* said to the people, *Praise ye the Lord*. The like I might instance in *David, Salomon, Asa, Iehosaphat, Hezekiah, Iosiah, Nehemiah*, and other pious Magistrates. And because Governours of families, whether husbands, parents, or masters, are in their houses as Kings and Priests, to them also it belongs to see that such as are under their charge do praise the Lord. Thus *Elkanah* for this very end tooke his wives along with him when he went to the Temple. Thus, for this very end also, *Jacob* calleth upon his whole household, wives, children, servants, and all that were with him, to prepare themselves solemnly to *praise the Lord*. And *Ioshuah* undertaketh for himselfe and his household to *serve the Lord*. Finally it appertaineth to neighbours, friends, and all sorts even of private Christians by vertue of the common bond of nature, whereby all are *one flesh*, and that nearer bond of spirituell union whereby all are *one body*. For these mutuall duties of *exhorting* one another, of *provoking* one another, of *edifying* one another (before mentioned) are not restrained to any particular sorts or kinds of people, but extended to all of all sorts. This was wont to be the Saints phrase, *O come, let us sing unto the Lord*, (Psal. 95. 1.) And as a property of all that are of the Christian Church, it was of old foretold, that *many people shall go and say, Come ye, and let us goe up to the mountaine of the Lord, &c.* (I Sa. 2. 3.) This is an especiall meanes of promoting and advancing Gods glory to doe it by many tongues. They which are guided by Satans spirit have their *Come*: their mutuall cohortations and provocations. They use to say one to another, *Come ye, we will fill our selves with strong*

PRO. 1. 11, 14.
— 7. 18.

strong drinke. Come with us, let us all have one purse. Come, let us take our fill of love. Hence is it that the number of wicked ones to increaseth, that they are so audacious and impudent in their courses, and that they carie all before them as a violent streame occasioned by the gathering together of many waters. They do without all question aggravate their condemnation hereby: yet do they hereby become witnesses against many that professe themselves to be the servants of God, in that the spirit of Satan which ruleth in them, is more effectuell in them to advance Satans throne, then the spirit of grace in many of them which professe themselves to be the servants of God, to promote the glory of God.

But as for such as are willing and forward to give evidence of their zeale of Gods glory, of their love to their brethren, and of that assurance they have of the raigne of the Spirit of grace in them, by inciting others to praise the Lord, let them well note the next doctrine.

§. 121. *Of practising our selves what we provoke others unto.*

II. **W**E must our selves practice what wee provoke others unto. We may and must (as we heard in the former §) desire Saints to give thanks for us, but withall we may not faile our selves mutually to give thanks for our selves, and praise the Lord. So did this Prophet, as we have seene at large from the beginning of the 12 verse to this last clause of this Psalme. Observe the patternes of such as in Scripture are approved for their zeale in stirring up others, and you shall find them forward to doe themselves what they incited others unto. *We will arise and go to Bethel, &c.* saith Jacob, (Gen. 35. 3.) *As for me and my house,* saith Iosua, (Ios. 24. 15.) *we will serve the Lord.* It is an usuall phrase of such as heartily desire to advance the glory of God, to expresse their desire in the first person of the plurall number, whereby they shew that they intend themselves to do what

T

they

Obsecremus sanctos ut pro nobis gratias agant, & ipsi pro nobis hoc agamus mistuo.
Chryl. Hom. 2
in 2 Cor. 1.

Heb. 13. 15.

Psal. 95. 1.

Isa. 2. 3.

Psal. 44. 8.

—— 79. 13.

—— 75. 1.

they require of others, and therefore incite themselves as well as others, thus, *Let us offer to God the sacrifice of praise continually. Let us sing unto the Lord. Let us goe up to the mountaine of the Lord. We will praise thy name O God for ever. We will give thee thanks for ever. We will shew forth thy praise. Unto thee, O God, doe wee give thanks, doe wee give thanks.*

1 Thus our care to stirre up others to praise God, will indeed appeare to arise from a true zeale of Gods glory, from true Christian love, and from the spirit of grace dwelling in us, when we our selves do what we perswade others unto.

2 Thus shall we add an edge to the exhortations we give others, when they see us leading the way before them. If souldiers see their captaines forward to those enterprises whereunto they incite them, they wilbe much more encouraged and heartned thereunto. Wherewith can a Physician better perswade a patient to observe the diet which he prescribes, then by observing it himselfe?

3 Refusing to practice our selves what we exhort others to doe, maketh our exhortations to be profitable nor to others, nor to our selves.

Not to others, because the edge of our exhortations must needs be much blunted thereby. For people wilbe ready to say, *Physitian heale thy selfe.* Hardly will they be brought to think, that we speake to them from our hearts, or that we our selves are well perswaded of the equity, excellency, necessity and benefit of that wherunto we perswade them.

Not to our selves, because thus they are made evidences against us, witnessing that we knew the right course which we refused to take; whereby we make our selves worthy of *more stripes*, and aggravate our damnation.

4 This great mischief (beside many others) ariseth from not practising what we perswade others to, that impious mens mouthes are opened to disgrace our profession, and blaspheme the name of our God. *Thou that teachest another, teachest thou not thy selfe? The name of God is blasphemed thorow you,*

Luk 4. 23.

Luk 12. 47.

Rom. 2. 21, 24.

Yee therefore that desire to manifest a true intention of heart in advancing the glory of God after the best manner that you can, and to give prooffe that an holy zeale of Gods glory possesseth your soule, and setteth you on work to do what you doe in inciting others to praise the Lord: yee that desire to have your pious endeavours therein to be of good use, not to prove frustrate and vaine, but to be effectually to the end you aime at: yee that would not pull downe with one hand what you seeme to build up with another: nor afford occasion to them whom you stirre up to so weighty and bounden a dutie, to thinke that by-respects moove you to incite them; in that wherein yee your selves are so cold and carelesse: yee that would have comfort in performing so warrantable and profitable a dutie, Take due notice of the direction here prescribed. Vpon your owne performance (as the Psalmist here doth) provoke others to be followers of you, and to doe as you doe. First say, and say it from the heart to him that searcheth the heart, in truth to him that desireth truth in the inward parts, say unto the Lord, *I will offer to thee the sacrifice of thanksgiving*: and then say unto others, *Praise ye the Lord*.

Oh that Ministers, Magistrates, Governours of families, and all that have either function, or disposition to call upon others to praise the Lord, would first take notice of the many, just, and weighty occasions that themselves have to praise him, and answerably bind themselves so to do, and be carefull to performe what they are bound to performe, having their owne hearts filled with matter of praises, and their mouthes wide opened to utter the same: so might they with much courage and confidence speake to others and say, PRAISE YE THE LORD.

§. 122. *Of Gods present mercies to England.*

FOR a particular application of the generall summe and scope of the Psalmes, and of the two last mentioned duties of praising God our selves, and of provoking others so to doe, let us take a view of the speciall occasions which the Lord doth now, even at this present time give us to quicken our owne and others spirits to render all possible thanks unto him for his unspeakable blessings on our owne, and other nations.

1 We here in *England* doe still enjoy the great blessing of *peace*, together with that farre greater blessing the *Gospell of peace*, and a free use of all Gods holy ordinances requisite for our spirituall edification and eternall salvation.

At this time this blessing ought to be the more highly esteemed, because it is in a manner proper to us. For most of the parts of Christendome are now, or lately have beene exceedingly annoyed with bloody warre.

Of this blessing, *Scotland, Ireland*, and all the parts of *His most excellent Majestie our Sovereigne Lord King CHARLES*, do partake.

Of the benefit of this blessing I have els where treated. So as here I need no longer to insist upon it.

2 The last yeare there was great scarcity of corne every where in this land. Corne rose to a greater price then hath beene knowne in our memories. And where in former times supply in like cases hath beene made by the plenty of other countries, All the nations round about us were pinched with penury: so as there was too great cause of fearing a famine.

But the Lord was pleased to *heare the heavens*, whereupon *the heavens heard the earth*, and *the earth heard the corne*, the grasse, and all manner of fruits, and *they heard England*, and the cry of the poore therein.

Thus by the divine providence our land brought forth such a plentifull harvest, and the heavens afforded so faire a season

See The
Churches Con-
quest. §. 96.

season for gathering it in, as scarcity is turned into plenty, dearenesse into cheapenesse. Our floores are now full of wheate: we eat in plenty and are satisfied.

The misery of famine giveth sufficient prooffe of the great benefit of plenty.

3 There was also the last yeare great feare of much sicknesse: and that of the infectious, pestilentious sicknesse, which some few yeares before had moneth after moneth, weeke after weeke, day after day destroyed such multitudes, as the feare of the returne thereof was the more terrible.

Physitians gave up their opinion, that the aire was infected.

The famous Univerſity of *Cambridge* was so smitten therewith, as for the space of halfe a yeare and more, Colledges were dissolved, Students dispersed, Readings and Acts intermitted, that populous place made desolate, and the poore that remained much pinched with poverty.

Other great market townes round about in the country were also the last yeare much infected with the plague: and many people were thereby destroyed, or brought into great exigences.

But now hath the Lord healed our land. Sicknesse is removed, and health restored to our borders.

If the miserable desolation that the plague maketh in many places, taking away Magistrates from their subjects, Ministers from their people, husbands and wives one from another, parents from children, children from parents, deare friends, helpfull neighbours one from another; and then especially depriving persons of the comfort of their best friends, when they stand in most need of them. If (I say) the miserable condition occasioned by the plague be well weighed, we shall find our deliverance and freedome from the same to be a great blessing.

To amplify this blessing the more, Gods more then ordinary providence, not onely in abating the violence of that extraordinary sicknesse which in the yeare 1625 so fiercely

raged,

* § 34

4 The birth
of Prince
CHARLES.

raged, but also in his speedy suppressing, and utter removing it, is frequently and seriously to be considered. A distinct narration thereof is ^e before set downe.

The more terrible the three evill arrowes of warre, famine and plague are, the more remarkable are the blessings of peace, plenty, and health.

4 We in our dayes have such a blessing conferred upon us, as hath not fallen out in *England* fourescore and thirteene yeares before: which is the *Birth of a Prince*, heire to the crowne. Blessed in this respect be the nine and twentieth day of May 1630. On that day was *Prince CHARLES* borne.

From the twelfth of October 1517. whereon *Prince Edward* (who was *Edward 6. King of England*) was borne, to the said 19 of *May 1630*, *England* was not honoured with such a blessing. This is an incomparable blessing to this present age, and to future ages also, as we stedfastly hope, and from our hearts with the most humble devotion, and the most earnest affection that we can, we daily pray.

§. 123. *Of the present liberty of the reformed Churches in France.*

Christian charity requireth that we be affected with the blessings conferred on others: especially such as are of the same faith and profession that we are. Let us therefore cast our eyes on other Churches, and their present condition: which if we duely observe, we shall find Gods gracious providence to be more then ordinarily extended towards them in these our daies.

We will begin with the reformed Churches in *France*.

When *Henry 4* stiled *the great*, deceased, by that favour he had shewed, and peace he had given to those of the reformed religion in his kingdome, they were made so safe and secure in mans opinion, as it was supposed that no power was able to wrest their liberty from them.

They had above two hundred walled and fenced townes

townes for their refuge and safety.

Many of the greatest nobility in France were their partizans, and seemed most affectionate to the religion.

They had troupes and armies of men well disciplined in armes, with many brave Commanders, and old-beaten soldiers.

They were well provided with all store of amunition. Nothing requisite for defence and safety was wanting in mans imagination.

It is to be feared that they were too confident in the arme of flesh: which that they might the more thorowly discern, the Lord withdrew his protection, and left them to defend themselves against the power of their owne Sovereigne, which at first they too much sleighted.

Soone after that their now Sovereigne had raised and brought his forces against them, many of their chiefeft Commanders revoulted, their souldiers were slaine, their treasures exhausted, their cities and townes of defence were violently wrested from them, or treacherously given up: many bloody massacres were made among them: and the miserable effects of warre so depopulated their countrie, and destroyed their persons, as they were left destitute without all succour, or hope of reliefe: And since the last taking in of *Rachel*, the King, who was of a contrary religion to them, became an absolute Master of them.

What now in mans eye could be looked for, but that utterly they should be deprived of the liberty of their religion, and by little and little be enforced to the idolatrous superstition of the *Romish Church*: or at least be bred up in blindness and ignorance, being left without the light of the Gospell to guide, and comfort them in that their miserable condition?

Yet now in these happy daies of deliverances, behold how in their greatest extremity, when all humane meanes failed them, the Lord of hosts hath beyond all hope afforded them much peace and quietnes; and provided for them new Churches, built with their Kings good leave, yea and

at his cost and charges, because they had beene demolished by the fury of impious souldiers, and by the out-rage of superstitious people.

Thorow that liberty which now they enjoy, their Churches are diligently frequented, and all Gods ordinances duly observed, and their religion with lesse scorn and derision professed, then formerly.

Their peace and security is now greater then when they had the fore-mentioned meanes to embolden them to stand upon their owne guard.

This is the Lords doing. It is marvellous in our eyes.

They had no *Moses*, no *Ioshua* to worke for them.

As they had no power withinto defend them from the might and malice of their enemy, so they could expect no aid from abroad to encourage them to stand out against their enemies. All the aid that from abroad was afforded unto them, proved altogether in vaine.

Isa. 11. 6. &c.

God is all in all to them. He that said, *The wolfe shall dwell with the lambe, and the leopard shall lie downe with the kid: and the calfe and the lion, and the sucking together, and a little child shall lead them: and the sucking child shall play on the hole of the aspe, and the weined child shall put his hand on the cockatrice den,* hath wrought this concord betwixt them and the adversaries of their religion.

Pro. 21. 1.

The Kings heart is in the hand of the Lord as the rivers of water: he turneth it whether soever he will. To his Churches therefore hath the Lord turned the heart of that King for their good.

What the inward affection of the King to those of the reformed religion is, is a secret. Whether the peace that those Churches enjoy be occasioned by reason of that supreme power which now he hath obtained over them, or by reason of his embroilements at home, and undertakings abroad, little skilleth for the matter in hand. Sure it is that the Lord hath ordered all things that have fallen out in France for the good and peace of his Churches there.

Should not due notice be taken hereof?

S. 124. Of

§. 124. *Of Gods late mercies to the Low-Countries.*

FROM reformed Churches in *France* we will passe to the *Low-Countries* who are of the same profession.

In recounting Gods late mercies to them (which is the taske that we have undertaken: thereby to shew what great cause we now have to set out the praises of the Lord) it would be too farre a digression to begin with those extraordinary deliverances which they had when first they recovered their liberty against the cruelty and tyranny of Duke D'Alva.

Later mercies are these that follow.

1 A strong faction of Arminians being raised up and dispersed thorowout all their provinces, whereby the truth and purity of religion was much corrupted, and the tranquillity and security of their State put into great hazard, a *Nationall Synod*, not without the counsell and consent of our royall *Defender of the Faith, King JAMES*, was assembled at *Dort*, whereunto most grave, learned, and judicious Divines out of all the reformed Churches in Christendome came; who all with one unanimous consent determined sundry fundamentall points of our Christian Religion against the contrary errors of the *Adversaries* of Gods free grace. A mercy not to be forgotten.

2 The enemy having gathered such an army as made him master of the field whereby he so strongly besieged *Breda*, (a frontier town, of great command every way round about) as no succour could be afforded it, but it was forced to yeeld, at which time also *Grave Maurice, Prince of Orange*, their brave *Generall*, died, great feare there was of much mischief, if not of utter ruine, to befall that State. But by Gods *Providence*, their great enemy *Spinola* was called into another country, and a supply made of the losse of their former *Generall*, by substituting in his roome his owne brother, whose prudence and prowesse successe hath crowned: so as they are now better secured then they were before.

3. *Spain*

3 *Spaine* provided an exceeding great treasure for the fore-said *States*, which it never intended to them. The whole fleet of gold, silver, and other rich merchandizes which the *Spaniards* by the helpe of the *West-Indians* had beene sundry yeares gathering together, the Nether-landers tooke on a sudden: whereby their enemies were much dis-furnished, and they themselves so plentifully furnished, as they were the better enabled, not onely to defend themselves, but also to offend their enemies.

4 The *States* being now well prepared, they quickly become masters of the field, and with much resolution attempt that which the enemy little feared they should attaine: namely to take in the *Bosche*, a very strong frontier towne: well fenced, well manned, and every way well prepared and provided for. But they so besiege it, as no reliefe can be afforded to it: they so assault it, as there is no standing out against them. They take it, and keepe it.

5 While they lay at this siege, another booty falls into their hands. *Wesell* the magazin of their enemy, wherein all warlike provision was in great abundance stoared up, sending out some of their garrisons abroad, notice thereof comes to the armie of the *States* in siege at the *Bosche*. They forthwith send some troupes to surprize *Wesell* on a sudden. They come to it unexpected, and quickly take it. Thus are the *States* againe furnished with their enemies provision. They take a strong towne of great consequence, which is as an inlett for them into the *Palatinate*. And by this meanes an enemy that with a great army was entred into their country, and burnt and spoiled all before him, was forced backe againe.

6 This last yeare while the army of the *States* is quiet at home, the enemy having plotted some mischievous designe against them, unexpectedly sends an army by water into their territories, which (like a flocke of foolish birds) flew into nets that were not laid for them: and were taken.

What can we thinke, but that the finger of God hath beene in the ordering of these successfull matters for the
better

better security of them who professe and maintaine the true religion against the professed enemies thereof.

§. 125. *Of the seasonable succour afforded to oppressed Germany.*

AMong other evidences of the divine Providence towards the reformed Churches, the late seasonable succour afforded to the Churches in *Germany* is most remarkable.

Many yeares together hath *Germany* beene sore vexed with intestine and civill warre.

Who can without a melting heart, thinke on the much blood that hath beene spilt: the ruines of many faire Cities, Townes, Castles, Churches and other edifices that have beene made: the distresses that many exiles of all sorts, Princes and Subjects, Noble and Meane, Clergy and Laity, Male and Female, Old and Young have beene brought unto: the miserable bondage under which such as have remained in their owne territories and habitations, have groaned: the heavy and undue taxes that have beene laid on such as have not had their titles, dignities, inheritances, callings and liberties by violence wrested from them: who can without much compunction and compassion heare of or thinke on those and many other pressures and oppressions?

The Princes of the reformed Churches in *Germany* were forced to put up a joint complaint, and remonstrance of their grievances, and to consult about means, at least of some ease (for their burdens were intollerable) if not of full redresse.

But their complaints proved like to the complaints of the *Israelites* put up to *Pharaoh* for easing their heavy burdens. *Their savour thereby came to be a'horred in the eyes of Pharaoh, and in the eyes of his servants.* They were in a worse case then before.

So proud was the enemy by reason of the great armies that he had gathered together, and so flesht he was in the conquests

See the Narration of the Protestants Diet at Leipsich, Feb. 8. 1631.

Exo. 5. 21.

conquests that he had made, as he regarded no complaints, he feared no revenge. He deemed his power to be invincible.

When thus the reformed Churches in *Germany* were brought to the lowest ebbe, and so neare to the pits brink, as they were upon tumbling downe to their utter ruine, that mans extremity might appeare to be Gods opportunity, in a most seasonable time the Lord raised up, and sent unto them a *Deliverer*, *Gustavus* of *Sued*, in whose title is couched *Augustus* and *Dens*: *Gustavus*, importing by transposition of letters, *Augustus*: and *Sued* read backward, *Dens*.

If the small army with which he came into *Germany*, and the great things which he hath done since he came thither, be duly weighed, we shall see cause to acknowledge that the *Lord of hosts* was with him.

That which is by experience noted of the snow, that by being tumbled up and downe, of a little ball it comes to be a great heape that can hardly be stirred, is likewise by experience found verified in his army.

Judg. 7. 13, &c.

We read of a *dream* which a souldier of the huge host of the *Midianites* that for multitude was as the sand by the sea-side, thus related to his fellow, *I dreamed a dream, and loe, a cake of barley bread tumbled unto the host of Midian, and came unto it, and smote it, that it fell and overturned it, that the tent lay along.* The interpretation, which in the event proved most true, was this, *This is nothing else save the sword of Gideon the sonne of Ioash, a man of Israel: for into his hand hath God delivered Midian, and all the host.*

A fit allusion thereunto, which hath likewise in the event proved to be most true, may be this, *The sword of the King of Sued, a Defender of the true Religion, hath smitten the armies of the enemies of the Gospel: and into his hand hath the Lord delivered his Churches enemies.*

Isa. 45. 1.
—— 44. 28.

This King proves to be as another *Cyrus*, the Lords Anointed, whose right hand the Lord hath holden to subdue nations before him. He shall performe the Lords pleasure.

Cyrus

Cyrus, the Persian Monarch, though he were to admiration victorious, yet did he not with such expedition gaine in and bring under his power, so many Forts, Castles, Walled Townes and Cities, every way well manned, fenced and fortified (no nor that hammer of the world great *Alexander*) is this Anointed of the Lord hath done in so short a time.

The *Enemy* spent more yeares in subduing Cities and Townes in *Germany*, then this *Deliverer* hath spent moneths in reducing them.

Conquering *Cesar* came even into this Country whereinto victorious *Gustavus* is come: and with such celerity subdued one principality after another, as the *Orator* is bold to say that he passed over places by victories more speedily then another could have done by *paces*. This is indeed an *hyperbolicall* speech: but yet thereby exceeding great celerity is set out: which also is implied by another *hyperbolicall* phrase used by *Cesar* himselfe in a letter to his friend, in these three words, *Veni, Vidi, Vici*, I came, I saw, I overcame: meaning thereby that so soone as he came to a place, and tooke a view of it, he forthwith tooke it.

Yet in much shorter time hath *Gustavus* subdued and taken in more townes and cities then *Cesar* did: and that after another manner then *Cesar* did.

Had *Cesar* when he came into *Germany* such an adversary as *Tilly*?

Were there raised such armies of men and horse against *Cesar*, as against *Gustavus*?

Were there such garrisons, such amunition, such provisi-
on of all things requisite to repell an enemy, in the places which *Cesar* subdued, as in those which *Gustavus* tooke?

Never did *Cesar* at least for the time that he was in *Germany* meet with so strong opposition as *Gustavus* hath met withall.

Never was that *Generall* brought unto such hazards as this *King* hath beene brought unto.

In no part of *Germany* did *Cesar* ever meet with such a
pitch

*Nec citius cuius
quam passus
quas suis victorijs.
Sec Cic. Orat.
pro M. Marcel
Plut. in vit.
Cæs.*

Isa 10. 5, 7, 13.

Isa. 47. 6.
Zac. 1. 15.

bition to do what they did. So saith the Lord of *Ashur*: *O Assyrian, the rod of mine anger, &c. I will send him against an hypocriticall nation, &c. I will give him a charge to take the spoile, &c. Howbeit he meaneth not so, &c. For, he saith by the strength of my hand I have done it, and by my wisdom, &c.* And further to shew that they by their inward wicked disposition were set on worke, it is said, that *when God gave people into their hands, they shewed them no mercy*: and againe, *when the Lord was a little displeased, they helped forward the affliction.*

But the pious and righteous *King of Sued* hath made it manifest to all the world, that no ambitious thoughts, no desire of enlarging his owne Dominions, by forcing away other mens rights from them, hath embroiled him in these *Germane warres.*

Great wrongs were done to him by the Enemy, and feare given of greater, if he looked not the better to himself. So as he was forced to take up armes to secure his owne dominions, and his neighbours bordering upon him.

2 Sam. 5. 17.

It is noted of the *Philistines* that *they came up to seeke David.* Whereby is implied that they first provoked him to warre: and his setting upon them, and destroying them is thereby justified.

2 Sam. 10. 4,
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It is also recorded of the *Syrians*, that they helped the *Ammonites* who had most despitfully used *Dauids* Ambassadors; Thereby *Dauids* warring against the *Ammonites* and *Syrians* is justified. Against the *Ammonites* for wrong done to *David*: against the *Syrians* for aiding *Dauids* enemies.

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Besides these wrongs done to himselfe, Complaints and invitations were made to him by sundry oppressed *Princes* and *States*, and particularly of those, to whom he was engaged

ged by ancient alliances and confederacies. By these also he was drawne into these warres, wherein the divine providence hath given him so good successe, and so great glory.

Abraham on such a ground as this later is, was moved to take up armes against those that spoiled *Sodom* where his brother *Lot* was: wherein the Lord gave him good successe.

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Ioshua also on such a ground made warre against the five *Kings of the Amorites* who encamped against *Gibeon*. The *Gibeonites* were at that time in league with the *Israelites*: Thereupon *Gibeon* being invaded by the *Amorites*, sends unto *Ioshua* to the camp, saying, *Slake not thy hand from thy servants, come up to us quickly, and save us and helpe us.*

Ios. 10. 6, &c.

Thus *Gustavus* in affording succour to such as were oppressed and craved his aid (they being also his confederates) hath done that which such as were guided by Gods Spirit have done before him: and that as well for securing his owne dominions, as for relieving others. For, had that flood of warre, which overflowed and in a manner ruined the greater part of *Germany*, beene suffered to swell and run longer and further, it might have made an irrecoverable breach even unto the very Kingdome of *Sued*.

Where that flood of warre had a current, it carried away the true Religion before it: it bare away *Princes* out of their principalities, other *Governours* out of their jurisdictions, Ministers of Gods Word from their charges, Owners from their possessions, and others from their places, and callings: it deprived free cities of their immunities and priviledges: and brought many mischiefes and inconveniences to many others.

Wherefore to preserve true Religion where it was in great hazard to be suppressed: to re-establish it where it was removed: to restore *Princes*, other *Governours*, *Ministers*, *Owners*, and others to their owne rights: to recover to free people their priviledges: to bring home the banished: to take off the heavy yoke of bondage and intolerable burdens from their necks on whom they were unjustly laid:

pitch field, or such a set battell, as *Gustavus* did on *Gods-Aker* neare *Liepsich*. Nor ever was a battell maintained with such prudence and providence, with such courage and constancy, against an enemy that was so strong and stout, so feldome foiled, so much prevailing: against an army supposed invincible by reason of former successes and present preparations: against all the advantages that an enemy could desire, as the battell at *Leipsich* by valorous *Gustavus*. And all this after a great, if not the greater part, of his owne army was put to rout, and the Enemy thereupon made so confident, as he cried *Victory, Victory, Follow, Follow*: but with such successe, as the *Benjamites* had, when in the beginning of the battell they had smitten the *Israelites*, and thereupon cried, *They are smitten downe before us*.

Iudg 10. 32, &c

On the seventh day of *September* (the Birth-day of victorious *Queene ELIZABETH*) was this never to be forgotten victory obtained. And on the seventeenth day of *November* (the *Coronation* day of the said puissant *Princessse*) was the high and mighty *King of Sued* entertained in the *Imperiall* city of *Frank-ford on Main*, the city where the *Germane Emperor* useth to be elected.

Since the fore-named incomparable victory at *Leipsich* all things with very good successe have fallen out.

§. 126. *Of the causes of the Suedish Kings
entring into Germany.*

THe conquests made by the victorious *King of Sued*, are in their kind very glorious; but much more glorious in the cause of undertaking them.

Causa non piena
facit martyrem.
Aug. Epist. 61.

All confesse that it is not so much the punishment that maketh martyrdom glorious, as the cause.

So is it in warre. The cause rather then the event makes it warrantable and praise-worthy. Good successe in just warre brings much glory to the undertakers thereof.

In this respect victorious *Gustavus* carrieth away more glory

glory then *Sennacherib, Nebuchadnezzar, Darius, Cyrus, Alexander, Caesar*, or other the great Conquerors among the heathen.

Of those Conquerors who are commended by the Holy Ghost, it is said that they *subdued kingdoms, and wrought righteousness*.

Might and Right must goe together. Right without might may be much wronged. Might without right may do much wrong.

Take we therefore a briefe view of the causes of sundry other conquerours, and we shall find might without right.

Take we a view of the causes which moved the conquering *King of Sued* to undertake his warres, and we shall find might regulated by right.

The cause which moved conquering *Monarchs* in former times to enter into other mens dominions, and to subdue nations, was especially the pride of their heart, and their ambition to have the supreme sovereignty over the whole world, if possibly they could atchieve it.

It is said of *Alexander the great*, that when he heard the Philosophers conclusion concerning the unity of the world, he wept because there were no more worlds for him to overcome. Behold the ambition of mens minds, how boundlesse, how unsatiable it is.

The fore-mentioned *Caesar* invaded *Germany, France, England* and other nations, to enlarge the dominion of the *Romane Empire*. So did other *Romane Generals* before and after *Caesar*.

True it is that God in his unsearchable wisdom stirred up many of them to be his instruments to punish peoples rebellions against God. In which respect they are called the *Rod of the Lord, his staffe, his sword*. Yea God is said to put *his sword into their hands*: and because the Lord useth them as his instruments, they are in that respect stiled *The Lords Anointed, his servants, his Shepheards*. Yet notwithstanding this secret intent of the Lord which he by their Ministry brought to passe, they were stirred up by pride and ambition

Isa 10. 5.
Ier. 12. 12.
Ezek. 30. 24.
Isa. 45. 1.
Ier. 25. 9.
Isa. 44. 28.

Isa. 10. 5, 7, 13.

bition to do what they did. So saith the Lord of *Assur*: *O Assyrian, the rod of mine anger, &c. I will send him against an hypocriticall nation, &c. I will give him a charge to take the spoile, &c. Howbeit he meaneth not so, &c. For, he saith by the strength of my hand I have done it, and by my wisdom, &c.* And further to shew that they by their inward wicked disposition were set on worke, it is said, that *when God gave people into their hands, they shewed them no mercy*: and againe, when the Lord was a little displeased, they helped forward the affliction.

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Where that flood of warre had a current, it carried away the true Religion before it: it bare away *Princes* out of their principalities, other *Governours* out of their jurisdictions, *Ministers* of Gods Word from their charges, *Owners* from their possessions, and others from their places, and callings: it deprived free cities of their immunities and privileges: and brought many mischiefes and inconveniences to many others.

Wherefore to preserve true Religion where it was in great hazard to be suppressed: to re-establish it where it was removed: to restore *Princes*, other *Governours*, *Ministers*, *Owners*, and others to their owne rights: to recover to free people their privileges: to bring home the banished: to take off the heavy yoke of bondage and intolerable burdens from their necks on whom they were unjustly laid:

and finally to prevent cruell massacres and persecutions for the Gospell sake, hath this contrary streame of warre beene opposed; so as violence by violence (as necessity required) hath beene resisted: and a strong streame of sweet waters hath beaten backe a great flood of salt waters.

§. 127. *Of the effects of the Suedish Kings warres.*

THE blessed events that have followed upon the *King of Sued* his warres in *Germany* do give evident prooffe to the truth of the ends and intents before mentioned. For, thereby true Religion is in many places re-established, and a free liberty for exercise thereof procured to the professors of it: Ancient immunities and priviledges are recovered: Princes, other Governours, Ministers of the Gospell, States, Politicks, private Lords and Owners are restored to their dominions, dignities, charges, callings, inheritances, and possessions: Many people are eased of their heavy burdens and grievances.

There hath also hereupon followed a great abatement of the greatnesse of the house of *Austria*, and such a diminution of the power thereof, as that they who have beene the chiefe pillars of the *Church of Rome*, are by these late victories got against them, disabled (as we hope) from helping forward the *Popes* designe of reducing the Christian world to an absolute obedience unto his chaire; yea and from further promoting their owne ambitions desires of the *Monarchy of Europe*.

By the fore-named successe there is also procured much addition and great strength to the Protestant parties, by digesting all *Germany* into their body: and a great means effected for facilitating the unions betwixt those that to the great scandall of the Profession, and dishonour of those worthy lights of the Church, *Luther* and *Calvin*, have beene distinguished by these factious titles, *Lutherans* and *Calvinists*.

Great

Great security is hereby further brought to the reformed Churches in *France*: who could never be reduced to the termes wherein they now are, so long as the Protestant Princes in *Germany* retained freedom and power in their owne dominions.

A way is also hereby opened to the very gates of *Rome*: whereby the threatnings against the seven-headed beast may in the Lords appointed time be accomplished.

Finally, there is great hope given of establishing much peace and security to all the true Churches of God: and many other blessings are expected, which the Lord grant to his people.

5. 128. *Of praising God for the fore-said mercies.*

TO make a brieve recapitulation, and to gather up the Summe of all, for the better application of the maine point intended.

The Lord having secured our *Peace*, and removed from us his judgements of *Plague* and *Famine*:

The Lord having restored to the reformed Churches in *France* a gracious liberty for exercising their *Religion*:

The Lord having with more then ordinary successe prospered the affaires of our nearest Neighbours, the *States generall of the united Provinces in the Netherlands*:

The Lord having succoured his oppressed Churches in *Germany*, and given to their *Deliverer* victories beyond expectation, unto admiration:

The Lord having given very many cleare evidences of his fatherly care over his Churches every where, and of his gracious providence towards them, even now in these our daies:

Should not our soules be affected with all and every of these mercies? Should they not be incensed with an ardent zeale of setting forth the honour of his name?

We and others of the same profession, of the same religion enjoy the comfort and benefit of the fore-mentioned mercies, and of many other mercies flowing from the divine Providence: and shall not the Lord who so ordereth his Providence for our good, have the praise and glory thereof?

Who can give sufficient thanks? Nay, whose soule can be satisfied in rendring praises to so good and gracious a God for so many and so great blessings, so seasonably and so freely conferred on his Churches?

Should not all Ministers of the Gospell make their Churches to ring againe with sounding forth Gods praises?

Should not publishers of bookes make mention of these mighty works of the Lord to the further publishing of his name?

Should not the wits of all divine Poets bee set on worke to indite due formes of praises for the better magnifying of his name, who hath done so glorious things for us?

Should not every Christian soule in the best manner that it can, adde something to the magnifying of Gods name: as every one brought something to the building of the *Tabernacle*?

Did we not while the Lord was time after time shooting out against us and others his three deadly arrowes of *plague*, *famine*, and *sword*, humble our soules before him, and call upon him instantly, continually, to spare his people, to remove his wrath, to take away his judgements?

Should we not now, the Lord having grationally heard our prayers for our selves and others be hearty and zealous, instant and constant in rendring all possible praise and thanks unto him?

It hath beene before declared ^a how true gratefulnesse hath *especiall relation to God*, and ascribeth the glory of all deliverances to him: and that ^b *Praise is the best gift that can be given him*: and that thereupon ^c *Saints are never satisfied in setting forth Gods praises*: They content not themselves with an inward affection of praising God in their owne soules, or secretly betwixt God and themselves, but they must

^a S. 51. 79.

^b S. 85.

^c S. 108.

must needs breake forth into praises of God, and ^d manifest their inward gratitude by outward gratulation: and that ^e publicly, boldly, among much people, in the midst of great assemblies: ^f exhorting and inciting others to praise God with thee: and ^g themselves conscionably practising what they incite others unto.

Now we have so great and just grounds at this time to praise God, let us take the occasions of stirring up our owne and others spirits to do it heartily and zealously: that God finding his blessings conferred on a gratefull people may never repent any kindnesse done: but may go on to adde victory to victory, successe to successe, blessing to blessing, till he have finished the good worke done for his Churches, and accomplished the promises which he hath made for destroying the kingdome of *Antichrist*, calling the *Jewes*, bringing in the fulnesse of the *Gentiles*, and consummating all things by his last, and most glorious comming.

Wherefore, *Blesse the Lord, O my soule: and all that is within me blesse his holy name. Blesse the Lord, O my soule: and forget not all his benefitts. My heart is fixed O God, my heart is fixed: I will sing and giue praise. Awake up my glory: I my selfe will awake early. My tongue shall speake of thy righteousness, and of thy praise all the day long.*

Behold, blesse ye the Lord, all yee servants of the Lord. Giue unto the Lord glory and strength: giue unto the Lord the glory due to his name.

O giue thanks unto the Lord, for he is good: for his mercy endureth for euer. Let the redeemed of the Lord say so: whom hee hath redeemed from the hand of the enemy. Let them that were exiled say so, whom he hath brought to the place of their habitation. Let them that were oppressed say so, whom hee hath eased of their heauie burdens. Let them that are freed from the infectious plague: and from pinching famine, say so. So let them say, who are restored to a free exercise of their religion. Praise yee the Lord, who quietly sit on your thrones of iudgement, to execute righteous iustice and

^d §. 86.
^e §. 116. 118.
^f §. 120.
^g §. 131.

judgement. *Praise ye the Lord*, that freely goe to your Churches to preach and heare Gods Word, and to observe all his holy ordinances. *Praise ye the Lord* that peaceably exercise your callings, possesse your lands and inheritances, eat the fruit of your labours, enjoy mutuall communion one with another, and partake of other benefits of the divine Providence. *Praise ye the Lord* all ye members of the true Church. Blessed be the Lord out of his Church. *Praise ye the Lord.*

And now good Lord, as thou hast given such occasions of praising thy name, perfect this praise by perfecting the good work which thou hast begun for thy Churches. Leave not him whom thou hast raised up to be thy *Churches Deliverer*, to the malicious and mischievous plots of his enemies.

Be thou his strength, his rocke, his fortresse, his Deliverer. Vpbold him with thy right hand, till he have performed all thy pleasure.

Amen. Amen.



FINIS.





AN ALPHABETICALL

Table of the principall Points

handled on *PSAL. CXVI.*

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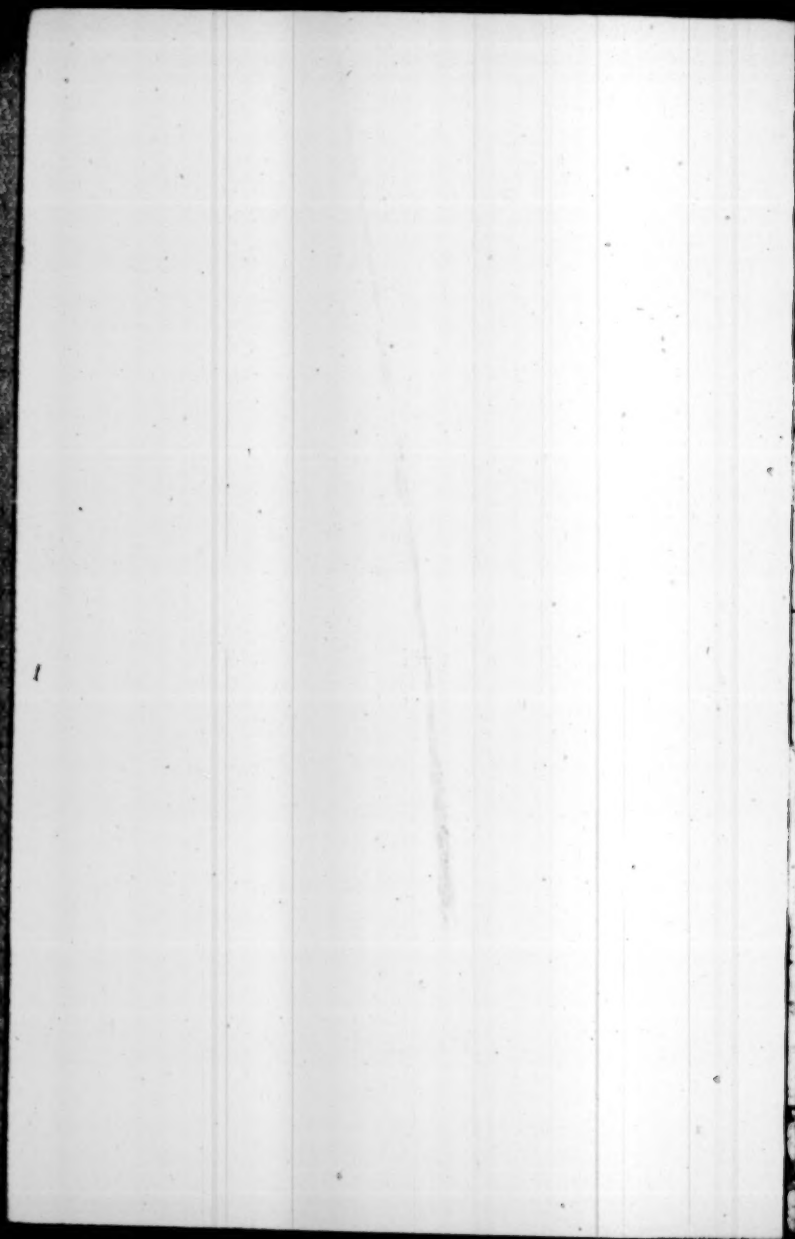
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STRANGE DISCOVERY

A Tragi-Comedy

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